THE

JEWISH CHRONICLE.

(ספר זכרון)

[ESTABLISHED 1841.]

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 533.—NEW SERIES.] FRIDAY, JUNE 13, 1879;—SIVAN 22, 5639. [PRICE TWOPENCE.

BIRTHS.

On the 4th June, at 89, Nichols-square, Hackney-road, the wife of S. WALLACH, of a daughter.

On the 4th June, the wife of Mr. E. EMDON, of 12, Ordnance-street, Devenport, of a son.

On the 6th June, at 65, York-street, Cheetham Hill-road, Manchester, the wife of JACOB DAVIS, of a daughter.

MARRIAGES

On the 4th June, at the residence of the bride's parents, 385, Bristol-road, Birmingham, by the Rev. G. J. Emanuel, assisted by the Revs. B. Hast and M. Hollander, HERMAN STEINBERG, of 17, Calthorpe road, Edgbaston, to FANNIE, eldest daughter of ENOCH NOAH.—No cards.

On the 4th June, at the bride's residence, 33, Mildmay Park, EDWARD LIEBMANN, youngest son of the late Abraham Liebmann, of Mayence, Germany, to EVELINA JACOBSON, second daughter of Mark Jacobson — Owing to indisposition of Dr. Adler, the ceremony was conducted by the Rev. M. Hast, assisted by the Rev. M. Keizer.

On the 8th June, at Prince's road Synagogue, Liverpool, by the Rev. J. Prag, assisted by the Rev. M. Joseph, LOUIS BAMBERGER of London, to EMILY, sixth daughter of the late SAMUEL WOODBURN and granddaughter of the late Moses Samuel of Liverpool.

On the 11th June, at the Synagogue, St. Petersburgh-place, Bayswater, by the Rev. Dr. Hermann Adler, assisted by the Revs. S. Singer and M. Haines, ROBERT HALFORD, of 62, Queen's Gardens, to ANNIE FLORA, daughter of MEYER MEYER, Esq., of 57, Linden Gardens, and Meyerton, Sussex.

On the 11th June, at the Surrey Masonic Hall, Camberwell, by the Revs. M. Hast and M. Keizer (through the indisposition of the Chief Rabbi), JOSEPH SIMMONS, of 92 and 93, Lower Marsh, Lambeth, and Camden Town, to ELIZABETH, sixth daughter of ISAAC DAVIS, of 277, Kennington-road, S.E.

DEATHS.

On the 1st June, 1879, ט׳ סיון תר״ל״ט, at Chenstochau, Poland, MENDEL, the beloved father of Mr. C. WOLLRAUCH, of 31, Great Alie street, aged 65 years.—ת׳נ׳צ׳ב׳ה׳.

On the 3rd June, at her residence, 19, Montague-place, Russell-square, MIRIAM, the dearly beloved wife of BERNARD BOTTENHEIM. Deeply lamented by her sorrowing husband, children, aged mother and family.

On the 7th June, at 3, Randolph Crescent, Maida Hill, W., ISABEL SARA, the eldest and dearly beloved child of SAMUEL and AMELIA PHILLIPS, aged 5 years.

On the 10th June, at her residence, 2, Ellison-street, Aldgate, HANNAH, the beloved wife of LEWIS SAMUEL, aged 64 Deeply regretted by her sorrowing husband, children, sisters and brother, and a large circle of friends.—May her soul rest in peace!—Amen!

On the 11th June, at 67, Sutherland Gardens, W., MICHAEL HENRY BENJAMIN, aged 57. Deeply lamented by his sorrowing widow, parents and family.—Cape papers please copy.

THE SONS and DAUGHTERS of the late Mrs. ABRAHAMS return THANKS for kind letters, cards and visits of condolence received during the week of mourning for their dearly beloved mother.—21, Cobb's-court, Middlesex-street.

MR. J. BERLYN, 109, Middlesex-street, E., returns his best THANKS for kind visits, letters and cards of condolence received during the week of mourning for his dear sister.—141, Sherlock-street, Birmingham.

MR. J. FILEMAN returns THANKS for kind letters, cards and visits of condolence received during the week of mourning for his late lamented sister.—Miriam House, Grosvenor road, Highbury New Park.

MRS. J. MAGNUS and Miss FILEMAN return THANKS for kind letters, cards and visits of condolence received during the week of mourning for their late lamented sister.—68, Tabernacle Walk, Finsbury.

THE President and Executive Committee of the Manchester Hebrew Congregation return their sincere THANKS for the numerous letters of sympathy and condolence received by them on the demise of their beloved Pastor, the late Rev. Professor David Myer Isaacs, ז״ל.

MR. Z WHITE, BROTHERS and SISTERS, return their sincere THANKS for kind visits and cards of condolence received during the week of confined mourning for their late lamented mother.—20, St. Mark-street, Goodman's fields.

MR. C WOLLRAUCH returns THANKS for visits, cards and letters of condolence received during the week of mourning for his late beloved father.—31, Great Alie street.

THE TOMBSTONE in Memory of the late FANNY ISAACS will be SET on SUNDAY, June 15th, at 4 p.m., at the West Ham Cemetery. Relatives and friends will please accept this intimation.—19, Bancroft road, Mile End, E.

בגדי קדש לכבוד ולתפארת

R. ABRAHAM and SONS, (Sons and Successors of the late VICTOR ABRAHAM),

Beg to notify to Jewish Congregations and to their Friends that they continue to SUPPLY EVERY REQUISITE for SYNAGOGUE ADORNMENT and Religious Requirement for which their establishment has so long been celebrated.

Among these may be mentioned the פרוכת, Curtains for the Ark; מכסות, Mantles for ספרים; חפות, Marriage Canopies; also טליתים Scarves, &c., plain or embroidered in Gold or Silk, in chaste and artistic style.

Designs and Estimates submitted on application to R. Abraham and Sons, Naval and Military Embroiderers, &c., Contractors to Her Majesty's Government, 5, Lisle street, Leicester square, W.

N.B.—Masonic Aprons, Jewels and Regalia in every Degree, wholesale and retail. Lodges and Chapters fitted up.

בגדי קדש

BRUSSELS.

A. LELYVELD, EMBROIDERER in Gold, 4, Avenue du Midi, 4 et 36 Rue des Vierges, 36, Brussels, Manufactures, Repairs and Redecorates פרוכת, מכסות, Mantles for ספרים, and the various articles appertaining to synagogue ornaments, Banners, Flags, Decorations, and Ornaments, prepared for clubs and societies.

Designs and specimens forwarded free of charge.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.

Works:—147, SIDNEY-STREET, MILE END.

Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.

Established over fifty years.

HARRIS and BARNETT, MONUMENTAL MASONS.

Works:—1A, BEAUMONT STREET, MILE END, E.

Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence, 3, Raven Row, Mile End Gate, E.

THE Treasurer of the Jews' Deaf and Dumb Home acknowledges with thanks the RECEIPT of Donation of £50 from the Viscountess de Stern, in memory of her husband, the late Viscount de Stern.

WITH reference to the Appeal published on the 6th inst. on behalf of the Widow and Family of the late Mr. Morris Levene, the Committee beg to intimate that they have WITHDRAWN such APPEAL, arrangements having been made by the family by which an adequate provision will be made without recourse being had to public assistance. The Committee have to request that those who may have received any donations on behalf of Mrs. Morris Levene will please return the same to the donors with their sincere thanks.

NOTICE OF REMOVAL.

ALBERT CALMAN, FURRIER and Seal Paletot Manufacturer, 192 and 194, City Road, begs to inform his customers and friends that he has REMOVED his Business to 3, JEWIN STREET, Aldersgate Street; and Residence to 411, LIVERPOOL ROAD, N., where he will be pleased to see his relatives and friends.—No cards.

ק״ק כנסת ישראל

UNITED SYNAGOGUE.

כותל מערבי

NEW WEST END SYNAGOGUE,
ST. PETERSBURGH PLACE,
BAYSWATER ROAD, W.

THE Rev. A. P. MENDES has kindly consented to PREACH at the above Synagogue on SABBATH, פ׳ קרח June 21.

Visitors are requested to reach the Synagogue not later than 10 a.m.

Applications for seats, the rental of which will commence at the approaching New Year Holydays, to be made to

M. HAINES, Sec.

ק ק כנסת ישראל

UNITED SYNAGOGUE.

NEW SYNAGOGUE,
GREAT ST. HELENS.

HOSPITAL SABBATH.

THE Rev. B. SPIERS (דיין) will PREACH at this Synagogue TO-MORROW (ש״ק פ׳ שלח לך) during the Morning Service.

ISAAC COHEN, Sec.

June 13, 5639—1879.

ק״ק כנסת ישראל

UNITED SYNAGOGUE.

HAMBRO SYNAGOGUE.

METROPOLITAN HOSPITAL SUNDAY FUND.

THE Rev. HERMANN GOLLANCZ will PREACH a SERMON at this Synagogue (at the request of the Wardens) TO-MORROW (Sabbath), 14th inst., ש״ק פ׳ שלח לך ה׳ב׳ע׳ל, during the Morning Service. By order,

J. SALOMONS, Sec.

ק״ק כנסת ישראל ועסטמינסטער בלונדן

WESTERN SYNAGOGUE,
ST. ALBAN'S PLACE, ST. JAMES'S, S.W.

THE Rev. H. FORLEZER (candidate for the office of First Reader) will CONDUCT the SERVICE THIS EVENING and SABBATH פ׳ שלח לך ה׳ב׳ע׳ל.

The Rev. L. CANTER will Preach the HOSPITAL SERMON.

DALSTON SYNAGOGUE.

THE Rev. B. H. ASCHER has kindly consented to deliver a DISCOURSE in the above Synagogue on SABBATH NEXT, 14th inst., in behalf of the Metropolitan Hospital Fund.

By order, M. H. MYERS, Sec.

METROPOLITAN HOSPITAL SUNDAY FUND.

Patron—Her MAJESTY the QUEEN.

HOSPITAL SUNDAY, 15th JUNE 1879.

Cheques crossed Bank of England, and Post Office Orders made payable to the Secretary, Mr. Henry N. Custance, should be sent to the Mansion House.

THE Rev. ZOESMAN COHEN, Rabbi of Manchester, gave a religious Discourse on the First Day of שבועות, at the Synagogue in Scarborough-street, Whitechapel (late Gun Yard), to the entire gratification of the congregants present, the Synagogue being densely crowded, and the Rev. J. THIEN, of Broad-street Synagogue, Discoursed on the 2nd day with like result.

H. PHILLIPS, Warden.

Under the Distinguished Patronage of Baron Henry de Worms, F.R.G.S., and Sir Barrow Ellis, K.C.S.I.

MISS CARRIE LAWRENCE (pupil of Mr. John Ryder) has the honour to announce that her DRAMATIC RECITAL will take place at the LANGHAM HALL, Great Portland Street, W., on MONDAY EVENING, June 30th, 1879. Assisted by the following eminent artistes: Vocalists—Mdlle. Jose Sherrington and Signor Monari Rocca. Solo Pianoforte—Miss Kate Lyons, R.A.M.

Tickets 7s. 6d., 5s., and 2s. 6d. and 1s., to be had of Miss C. Lawrence, 39, Hunter-street Brunswick Square; or at the Hall.

M. A. ALOOF'S QUADRILLE BAND.

Offices: 31, FRANCIS STREET, GOWER STREET, W.C.; and 4[illegible], Spencer-square, Ramsgate.

THE RISE IN SILK.

MESSRS. LEWIS AND ALLENBY beg to call attention to some recent purchases in Lyons, at very low prices, of NEW GOODS, made for the present season's trade, but remaining unsold on account of the stagnation of trade generally. The raw material having advanced 40 per cent. during the last month, all goods made for the autumn trade will show more or less the advanced prices LEWIS and ALLENBY can therefore confidently recommend the goods now offered as being well worthy of the attention of their customers and the public.

[For continuation of this advertisement see page 13]

RETIREMENT FROM BUSINESS.

HYAM LEVY, CLOTHIER and Outfitter, of 16, 57, 58, and 59, Lower Marsh, Lambeth, begs to notify that he has RETIRED from business in favour of his sons, G. and E. Levy, Proprietors.

SOUP KITCHEN FOR JEWISH POOR.
5, FASHION STREET, SPITALFIELDS.
Patron—Rev. Dr. ADLER.

NOTICE is Hereby Given that a GENERAL MEETING of Donors to the above Charity will be held at the Office of the Board of Guardians, 13, Devonshire-square, on SUNDAY NEXT, the 15th inst., at 12 o'clock noon precisely, to receive a Balance-Sheet of the Income and Expenditure for the current year; and for such other business as may occur.

By order, J. SALOMONS, Sec.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR OF MANCHESTER.

THE ANNUAL MEETING of Subscribers and Friends will be held at the JEWS' SCHOOLS, Derby-street, Cheetham Hill-road, on SUNDAY MORNING NEXT, June 15th inst., at half-past 10 for 11 o'clock, to receive the Report and Treasurer's Accounts; to elect Seven Guardians and Two Auditors; and to transact such other business as may occur.

E. M. HENRIQUES, } Hon.
P. L. LEON, } Secs.

שערי מזרח

STEPNEY JEWISH SCHOOLS.

THE DISTRIBUTION of PRIZES will take place on SUNDAY, the 15th inst., at the BEAUMONT INSTITUTE, Beaumont-square, Mile End.

Mr. SAUL ISAAC, M.P., has kindly consented to preside.

Chair taken at 3.30 p.m. precisely.

H. HYMANS, Hon. Sec.

BOROUGH JEWISH SCHOOLS.
HEYGATE STREET, WALWORTH ROAD, S.E.

THE PUBLIC DISTRIBUTION of PRIZES to the Pupils of the Borough Jewish Schools will take place at the LECTURE HALL, Carter Street, Walworth-road, on SUNDAY, 22nd June, at 11·30 a.m.

The Chair will be taken by Baron HENRY DE WORMS, President of the Schools.

JOSEPH SEBAG, Esq., will distribute the Prizes.

The Governors, Subscribers, and the public in general are invited to attend.

P. ORNSTIEN, Sec.

כשר MEAT AT THE SEA-SIDE during the Summer Months from H. TASCH, 249, EUSTON ROAD.

THE Jewish Public are respectfully informed that special arrangements have been made with the Railway Companies for the DELIVERY of כשר MEAT TWICE DAILY during the Summer Season to all places on the South and East Coast.

Orders by post punctually attended to same day.

H. TASCH,
249, EUSTON ROAD, N.W.

D. GOLDSTEIN'S RESTAURANT and CAFÉ
5, BLOMFIELD STREET
(Five Minutes' from the Bank).

Dinners from 12 o'clock.

The cuisine is under special superintendence, and of a superior description.

NOTICE OF REMOVAL.

THE REV. S. LEVY, of 17a, Bury-street, has REMOVED to 21, GREAT ALIE STREET, Goodman's Fields.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR.

THE Treasurers gratefully acknowledge the receipt of the following Donations, New Subscriptions, and Gifts in Kind:

A Lady, for Hospital Tickets	£25	0	0
A Friend	1	1	0
Nathan Defries, Esq.	1	1	0
Henry Emanuel, Esq.	1	1	0
"E.," stamps	1	0	0
Miss Isabel Goldsmid	10	10	0
Louis Isaacs, Esq.	0	10	6
Angel Isaacs, Esq.	0	10	6
Joseph Nathan, Esq.	2	2	0
F. S. D. Phillips, Esq.	1	1	0
Messrs. A. and E. Roselli	1	1	0
John Siegenberg, Esq.	1	1	0
J. Saunders, Esq.	1	1	0
Abraham Symons, Esq.	0	10	6
Bernard Blume, Esq., ann.	0	10	6
I. Rosenstock, Esq., do.	0	10	6
I. Holz, Esq., do.	0	5	0
G. Lewinstein, Esq., do.	2	2	0
Samuel Levy, Esq., do.	0	10	6
Magnus S. Pyke, Esq., do.	1	1	0
Judah Piza, Esq., do.	1	1	0
Adolph Posner, Esq., do.	1	1	0
Henry Saunders, Esq., do.	1	1	0
Mrs. M. B. Simmons, do.	0	10	6
L. Solomons, Esq., do.	0	10	6
Jacob Sherman, Esq., do.	0	10	6
Phillip Whyll, Esq., do.	1	1	0

Anonymous ... ... 2 parcels of clothing.
Mrs. John Beddington 1 " "
M. D. Strelitz, Esq. ... 1 " "
Mrs. Edwin L. Samuel 1 box "
Charles Montagu, Esq... 1 new water pillow.

London Hospital.—F. D. Mocatta, Esq., 4 tickets; Mrs. C. J. Kino, 4; A. E. Franklin, Esq., 5; Louis Davidson, Esq., 6.

Evelina Hospital.—B. Meyers, Esq., 5 tickets.

Hospital for Sick Children, Great Ormond-street.—Mrs. C. J. Kino, 1 ticket.

Lying-in Charity.—Lady Jessel, 1 ticket; Mrs. Lawrence Levy, 1; Mrs. Hyman A. Abrahams, 1; Mrs. Beddington, 1; B. L. Cohen, Esq., 1.

Further donations, &c., will be thankfully received by Lionel L. Cohen, Esq., President; the Secretary; or by any member of the Board and its Committees.

By order. M. STEPHANY, Sec.
13, Devonshire Square, E.,
June 11th, 5639—1879.

APPEAL IN AID OF BUILDING A SYNAGOGUE AT ORAN, ALGERIA.

THE following DONATIONS subscribed towards the fund for the erection of a Synagogue in Oran, Algeria, have been received by S. Kanoui, Esq., President du Consistoire Israelite, 31, Great Prescot Street, Goodman's Fields, E., and are thankfully acknowledged:

Amount advertised on May 23rd	£177	1	0
Frederic M. Halford, Esq.	£3	3	0
Messrs. E. and E. Arbib	5	0	0
B. M. M.	1	1	0
Louis Cohen, Esq.	5	0	0
J. M. Montefiore, Esq.	10	0	0
S. Hyam, Esq.	8	3	0
D. Benjamin, Esq.	2	0	0
Henry L. Cohen, Esq.	1	0	0
H. B. Merton, Esq.	5	0	0
Moses Levy, Esq.	2	0	0
R. S. Heilbut, Esq.	3	0	0
A Friend	2	0	0
Benjamin L. Cohen, Esq.	3	3	0
Meyer Meyer, Esq.	1	1	0
Nathaniel Montefiore, Esq.	10	0	0
Messrs. E. Jonas and Brothers	2	2	0
Sir Julian Goldsmid, Bart., M.P.	25	0	0
Samuel S. Joseph, Esq.	3	3	0
James Leverson, Esq.	1	1	0
Mrs. Lionel Lucas	10	0	0
Miss Isabel Goldsmid	5	0	0
Mrs. F. D. Goldsmid	5	0	0
M. de J. Levy, Esq.	5	0	0
David Bensaude, Esq.	2	0	0
S. Farache, Esq.	1	1	0
A. Hoffnung, Esq.	5	0	0
H. Toby, Esq.	2	0	0
Chevalier Joseph de A. Elmaleh	3	0	0
Abraham Afriat, Esq.	3	0	0
Louisa, Lady Goldsmid	5	0	0
J. Q. Henriques, Esq.	1	1	0

SACRED JEWISH MUSIC.

THE DIVINE SERVICE, complete in 3 vols., for Sabbaths, Festivals and all Special Occasions, containing 470 pages of original and ancient compositions, throughout harmonised and arranged in full score for choruses and solos, by the Rev. M. HAST, First Reader of the Great Synagogue, London. This work, which has from beginning to end an accompaniment for the pianoforte or harmonium, and besides the Hebrew, an English and German version of the text, is as well adapted for the drawing room as for the synagogue. The price of the work is One Guinea, and is to be had of the Composer, 7, Bury-street, E.C.

A HISTORY OF OUR PEOPLE SINCE BIBLE TIMES (with illustrations): A Book for Jewish Boys and Girls. By the Author of "Little Miriam's Bible Stories," &c. Vol. I.: From Babylonian Exile to Destruction of Temple. Price 3s. Ready on the 16th inst. Printed and published by P. Vallentine, 9, Huntley-street, Bedford-square, W.C., and 37, Duke-street, Aldgate.

SALES BY AUCTION.

In the Lake District, Westmoreland, almost without reserve, subject to the upset price of £3,500, and with possession.—To Members of Parliament, Merchant Princes, College and Sanatorium Proprietors, Capitalists, Speculators, and others.

MESSRS. FULLER and FULLER will SELL by AUCTION, at the Mart, Tokenhouse Yard, London, E.C., on TUESDAY, the 1st day of JULY NEXT, at One for Two o'clock precisely (unless disposed of privately in the interim) the FREEHOLD and CUSTOMARY FREEHOLD RESIDENTIAL ESTATE, known as "Augill Castle," Westmoreland, and situated in the beautiful district of the Eden Valley, about four miles from Brough, three from Kirkby Stephen, and eighteen from Penrith. The Residence is a Gothic Mansion of most imposing appearance, and is extremely well built of stone in the old castellated style, and contains eleven bed rooms, bath room, dining and drawing rooms, library, housekeeper's rooms, capital domestic offices and outbuildings; the grounds, which are about 8½ acres in extent, comprise kitchen and flower gardens, conservatories, orchards, plantations, shrubbery, extensive turfed lawn, with raised terrace, and flower beds, and pasture land. Also most valuable rights over the extensive and adjacent common lands. The neighbourhood affords capital grouse and other shooting, and the stream, Augill Beck, which runs close to the Castle, is noted for its first-class trout fishing.—Further particulars may be obtained of Messrs. Lewis and Lindermaur, Solicitors, 22, Chancery Lane, London; and photographs of the Property may be seen at Messrs. Fuller and Fuller's Offices, 70, Queen street, Cheapside, London, where detailed particulars and orders to view can also be obtained.

Bethnal Green.—16 and 17, Tuscan Street, Morpeth Street, in the rear of the "Butler's Arms."—Valuable Leasehold Premises, comprising two dwelling houses, with workshop, sheds and stabling, suitable for a cabinet maker's factory, occupying a superficial area of about 5,000 feet. Held for a term of 32 years unexpired, at a low ground-rent of £29, and calculated to produce £200 per annum, which will be sold by Auction, by

MESSRS. JAMES LEWIS and CO., at the Mart, Tokenhouse Yard, City, on MONDAY, 16th JUNE, at 2 o'clock precisely. Particulars and conditions of sale may be had of J. I. Irving, Esq., Solicitor, 30, Wellington Street, Strand; and of the Auctioneers, 5, Southampton Buildings, Chancery Lane.

By order of the Mortgagee.—Battersea-rise. A long Leasehold Dwelling House, pleasantly and conveniently situate close to the Clapham Junction.

MESSRS. JAMES LEWIS and CO. will SELL by AUCTION, at the Mart, Tokenhouse Yard, on MONDAY, June 16th, at 2 o'clock precisely, the LEASEHOLD HOUSE and PREMISES, No. 28, Middleton road, Battersea-rise; held for a term of 80 years from Michaelmas, 1863, at a ground rent of £6 10s., and let at £34 per annum to a good tenant. Printed particulars and conditions of sale had of H. C. Knight, Esq., Solicitor, 5, Bow-street, Covent Garden; of Messrs. Bell, Brodrick, and Gray, Solicitors, No. 9, Bow Churchyard, Cheapside; at the Mart; and at the Auction Offices, 5, Southampton Buildings.

South Norwood.—A pair of substantially built semi-detached Villa Residences, situate Nos. 1 and 2, Portland Villas, Portland-road; of handsome elevation, with gardens in rear and front, and ample space for the erection of stabling. Held for a term of about 81 years unexpired at a ground rent of £15 for the two, and of the value of £100 per annum.

MESSRS. JAMES LEWIS and CO. will SELL by AUCTION, at the Mart, Tokenhouse Yard, on MONDAY, June 16th, at 2 o'clock precisely. Particulars and conditions of sale may be had of Messrs. Pearson and Burtonshaw, Solicitors, Doncaster; of Messrs. Torr, Janeway, Tagart, Janeway and Torr, Solicitors, 38, Bedford-row; at the Mart; and of the Auctioneers and Surveyors, 5, Southampton Buildings.

Piccadilly.—Business premises in one of the best portions of this important thoroughfare.

MESSRS. JAMES LEWIS and CO. will SELL by AUCTION, at the Mart, Tokenhouse Yard, on MONDAY, July 7th, at 2 o'clock precisely, the eligible business premises, No. 62, Piccadilly, eminently well-adapted for the business of a money-changer or stock and share broker. The lease is held for a term of 13½ years, from September 24th, 1872, at the low rent of £150 per annum. Particulars and conditions of sale may be had of W. H. Hudson, Esq., Solicitor, 1, Furnival's Inn, at the Mart, and of the Auctioneers and Estate Agents, 5, Southampton Buildings, Chancery Lane.

SUPERIOR BOARD and RESIDENCE can be had in a young, cheerful and musical family residing in the W.C. district. Terms moderate and inclusive.—Address "Musicus," Jewish Chronicle office.

SALES BY AUCTION.

The Stock of Silver Plate (upwards of 60,000 ounces) of the late Mr. Abraham Solomon, Silversmith, of 17, Southampton-street, Bloomsbury-square, London.

Sale of the First Portion (upwards of 20,000 ounces) on MONDAY, June 16.

MESSRS DEBENHAM, STORR, and SONS are instructed by the Executors to Sell by Auction at their Great Mart, King-street, Covent garden, London, without reserve, on MONDAY, June 16, the First Portion of the STOCK of SILVER and GILT PLATE of the late Mr. Solomon, comprising a pair of loving cups, 242ozs.; a set of six gilt compotiers, 327ozs.; a noble centre piece, 30in. high, by Smith and Nicholson, 249ozs; a gilt ditto, 166ozs.; another, 223ozs.; and another, 313ozs.; a Chinese pagoda, by Garrard and Co., 197ozs.; a beautifully chased two handled waiter, 266ozs.; another, 176ozs.; a magnificent six-light candelabrum, 41in. high, by Barnard and Sons, 557ozs.; a finely chased antique candelabrum, attributed to Cellini; several others from 100ozs. to 300ozs. each; a very choice alto relievo gilt cup, with Venus and Cupids, 131ozs.; silver gilt presentation cups; two fine old punch bowls, 78ozs. and 85ozs.; an old English inkstand, 78ozs.; set of four very fine Louis Seize table-candlesticks, 100 ozs.; another pair of the same period, 79 ozs; set of six table candlesticks, 85ozs.; and many others; presentation salvers, with pierced and chased borders; pair of gilt card trays; tea and coffee services, in great variety of pattern; claret and hot water jugs, antique flagons, prize cups, wine goblets, antique caddies; several old English gilt rose-water dishes and chalices, richly chased; a fine pair of bells and pointer (for Jewish worship); Kiddush cups and "besomim" boxes: 7,000ozs. of spoons and forks, in services, of King's, Queen's, thread, beaded, shell, fiddle, and plain old English patterns; massive soup tureens, sauce boats, breakfast and hash dishes, old Warwick and other cruet frames, egg stands, soy frames, muffineers, sugar basins, castors, and salt-cellars; several tea urns, cake baskets, elegant dessert stands and many other items of church, table, sideboard, and cabinet plate.—On view June 13th and 14th. Catalogues will be sent on application to the Auctioneers. Particulars of the second and third portions of the stock (for sale on June 23rd and July 2nd) will be duly announced.

Jewellery, Watches, Silver and Plated Ware, Clocks, &c.—June, 1879.

MESSRS. DEBENHAM, STORR, and SONS beg to announce that their JEWEL SALES in JUNE are arranged as follows:—Tuesday, 17th; Wednesday, 18th; Thursday, 19th; Friday, 20th; Tuesday, 24th; Wednesday, 25th; Thursday, 26th; Friday, 27th.

On June 20, the Stock of a Goldsmith (deceased) without reserve. On June 23, the second portion of Mr. Solomon's Stock of Silver Plate. Large or small consignments of similar property received daily and included in the above Sales.—26, King-street, Covent Garden, London, W.C.

On Monday next.—Freehold and long Leasehold Property for Investment and Occupation.

MESSRS. HARVEY and DAVIDS will SELL by AUCTION, at the Mart, Tokenhouse Yard, Bank of England, on MONDAY, June 16th, 1879, at 2 o'clock precisely, the following PROPERTIES:—

HIGHBURY, No. 38, Wyatt-road, and Nos. 54 and 56, Riversdale-road, Blackstock-road.—By order of the Mortgagees.—The very desirable, long Leasehold Residences, two let at £93 per annum, and one with possession but of the value of £45 per annum. Held for long terms at nominal ground-rents. Vendor's Solicitors, Messrs. Baker, Blaker and Hawes, 3, Cloak lane, E.C.

On the BEDFORD ESTATE.—No. 8, Tavistock-street, Bedford-square, held on lease for about 20 years unexpired, and producing a profit rental of £52 per annum. Vendor's Solicitors, Messrs. Longcroft and Myers, Clement's-lane, W.C.

HOLBORN.—No. 41, Leather-lane, a very secure freehold investment, comprising conspicuous shop and premises, with a return frontage to Hatton-wall; let for 17 years unexpired at £80 per annum, but of the rental value of £120 per annum. Vendor's Solicitor, Arthur T. Hewitt, Esq., 32, Nicholas-lane, E.C.

FLEET STREET, Britton's-court, Whitefriars-street.—With possession.—A capital Leasehold Dwelling House, of the estimated rental value of £60 per annum; held for 20 years unexpired.

CITY ROAD.—By order of the Mortgagees.—Capital Shop Premises, prominently situate, close to Old-street, and estimated to be of the rental value of £250 per annum; held for a term of 10 years unexpired. Vendor's Solicitor, William Vant, Esq., 27, Leadenhall-street, E.C.

WALTHAMSTOW.—Eight long Leasehold Residences, distinguished as Nos. 1 to 8, Palmerston road, close to St. James's-street Station, and of the rental value of £40 per annum each.

Harvey and Davids, Auctioneers and Surveyors, 117, Bishopsgate-street, Cornhill, E.C.

SALES BY AUCTION.

In Chancery.—Alexander v. Israel—re-Israel deceased.—No. 1, Circus, Minories.—Genuine Household Furniture and effects.

MESSRS. HARVEY and DAVIDS have received instructions to SELL by AUCTION, upon the Premises as above, the capital Household Furniture, comprising dining room suite in mahogany, drawing room suite in rosewood, cottage pianoforte by Broadwood, loo, card and occasional tables and chairs; brilliant plate chimney glasses, carpets, books, a few pictures, china, glass and the usual culinary effects. Catalogues of Messrs. Harvey and Davids, Auctioneers, 117, Bishopsgate street, Cornhill, E.C.

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MESSRS. E. and H. LUMLEY'S short announcement of forthcoming SALES by AUCTION:

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⁂ *This column will be found extremely advantageous to those who do not desire a more extended advertisement. As the* JEWISH CHRONICLE *has a world-wide and increasing circulation, insertion in this Directory will be found specially useful by those who wish to keep their names and addresses before our Provincial, Foreign and Colonial readers.*

The charge for the insertion of Name and Address occupying one line across two columns is at the very low rate of 10*s.* 6*d.* PER QUARTER (13 *Insertions*) *or* £1 11*s.* 6*d.* PER ANNUM (52 *Insertions*) PAYABLE IN ADVANCE.

LONDON HOSPITAL, WHITECHAPEL ROAD, E.—Monthly return of Hebrew In-patients.—In the wards May 1st, 32, admitted during the month, 24—56 ; discharged, 23, died, 1—24 ; remaining in the wards June 1st, 32.

NOTES OF THE WEEK.

THE LATE BARON LIONEL DE ROTHSCHILD.

In a leading article last week, we mentioned the gap which the death of Baron Lionel de Rothschild leaves in the ranks of the community. His guidance and his powerful help were worth much to the Jews, and it cannot be hoped that in a moment the loss of his benevolent and sympathetic character will be supplied. It is impossible for anyone immediately to acquire so much knowledge of persons and of things. But just as, when a leader of men falls on the field of battle, another springs to the front and the soldiers who follow, if they are true men, close the ranks and call a more savage energy to support their determination to conquer, so will those who are inspired by the noble zeal of raising a gifted and oppressed race from the degradation into which it has been sternly and step by step pushed in some parts of the world, now put forth their efforts and resolve that so far as in them lies, the cause of their brethren shall not suffer by the death of the distinguished man who has passed away. With the new men may come new ideas. The old fight will be fought against misery, pauperism, ignorance, obscurantism. Some Jews will have to be helped in spite of themselves, others in spite of their neighbours. The old fight will be fought, but perhaps in a new way, perhaps with improved weapons. Jews in England have rare and exceptional opportunities of distinction, for they may earn as champions of their brethren a place among the English nation at large such as ordinary Englishmen, not identified with such a cause, have fewer opportunities of achieving. A public position awaits the man who has the courage and devotion to give his life to the elevation of the Jewish race. A great landlord in the country may hold such a position, but he must live in the country to earn it. Here a man may live in the capital of civilization, and if he devotes his wealth and talents to the ransom of the Jewish race from its fetters, he may gratify a worthy ambition and earn the applause of all his fellow-citizens. It is the old story of disabilities becoming the avenue to distinction, and adversity bearing a jewel in its forehead. Moses Montefiore is a great name, and long may it be cherished! Lionel de Rothschild was for many years a name of power upon the lips of the English race. His children will rise up and call him blessed ; and, above all, will take care that the work of his life is not thrown away. Overmuch care for a personal reputation may be unbecoming ; but not to be unworthy of one's ancestry is a noble pride. It animates all Jews, and comes as a restraining thought between them and many temptations. Especially will it animate the immediate successors to the place which the great figure in modern life, which has now become a great figure in past history, leaves vacant ; and it will animate all who, connected or not connected by ties of blood, worked with, under, or concurrently with him in the great labour of elevating his brethren, and placing them in their true light before the world as worthy associates of those among whom they dwell, entitled to breathe the pure air of freedom, to labour for the common advancement, to take the wages of honour, and the sweeter reward which lies in the consciousness of worthy tasks manfully accomplished.

THE TREATY OF BERLIN.

The Roumanian *Constituante* which is to decide upon the fate of the Jews and the political standing of Roumania is now sitting. The result is expected with the keenest interest among the 200,000 Jews of Roumania and by all the friends of that country throughout the world. Fatal hallucinations have before now possessed whole peoples. Eight hundred and eighty years ago, nearly all Europe thought the world was immediately coming to an end. The husbandman did not drive his steers afield, the sailors forebore from launching their ships, people ate and drank all their stores, "for to-morrow," they thought, "we shall die." When the thousandth year from the commonly (and incorrectly) received date of the birth of Christ had duly arrived, the unfortunate believers in the instant millennium found that no supernatural transformation came. They still continued to suffer the pangs of hunger, but had no bread to satisfy their appetite. Thirst came upon them, but they had consumed, in the fervour of their religious enthusiasm, all the wine of many vintages. A terrible famine ravaged the Continent ; and disease in its most cruel form followed in the track of want. At an earlier time, but in a more civilized world, the early Christians were the subject of unreasoning hatred and suspicion from the Pagans, among whom they lived. The great and enlightened historian Tacitus describes them as "a set of people who were held in abhorrence for their crimes," "criminals deserving the severest punishment," and calls their worship "a pernicious superstition," an "evil" practised in Rome, "whither everything bad upon earth finds its way." And then he describes how their wickedness was avenged. "Some who confessed their sect were first seized, and afterwards, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery, for some were disguised in the skins of wild beasts, and worried to death by dogs ; some were crucified, and others were wrapped in pitched shirts and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own gardens for these executions, and exhibited at the same time a mock circensian entertainment, being a spectator of the whole in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometime viewing the spectacle from his car." These abominable tortures, these unmerited sufferings, were inflicted by a Roman Emperor, who preceded at only a short interval the great Trajan, whom the Roumanians vaunt as the founder of their nationality. Has it never struck them that they are as entirely deceived with respect to the character and objects of the Jews as the Romans of

Trajan's day were with regard to the Christians? What would a Chinese Mandarin of the Conservative party think of the Roumanians now? He would entertain ridiculous prejudices against the most polished native of Bucharest. The prejudices of Roumanians against the Jews are still more absurd and should be dismissed from the mind of a civilized nation. Let us hope that the emancipation of the Jews will be granted willingly and with a good grace. Granted it must be, unless the Danubian Principality is to stand before Europe branded as the most faithless and dishonourable state of the world. A strange contrast she already presents with her compact and powerful neighbour Servia who looks forward to the future with increasing hopefulness because she starts with the good opinion of all men. Now, although the course which it is incumbent upon Roumania to pursue is clear before her, there are up to this moment entertained the darkest fears that she will falsify, so far as in her lies, the hopes built upon the stipulations of Europe and the promises of the Ministry of Bucharest. It is said that a most limited kind of emancipation is to be allotted to the Jews. The Government is to start with the fiction that every Jew is a foreigner, although his family has resided in the country for centuries; and it is then to resolve that naturalization may be granted to these foreigners. The naturalization is, however, to be an individual privilege, a distinction conferred upon such Jews as separately petition the Chambers and obtain a private Act in their favour personally. It is like saying "We will naturalize perhaps those few who, from their wealth or other causes' already possess more influence than a vote for Parliament could give. The common herd must continue foreigners, excluded from the liberal professions, and all the honoured occupations." But to this proposal to confine emancipation to individuals is added the further audacious and insulting proposition that ten years of residence in the country must elapse (reckoning from the present time) before anyone is eligible for naturalization. The interval is interposed nominally to permit the Jews to learn the duties of citizenship, really in the hope that the chapter of accidents may in that decade bring about a different situation. It is not to be supposed for a moment that this or any compromise will satisfy the Western Powers, and doubtless they have already clearly manifested to the Roumanian Government what their opinion would be of such a measure. The Treaty of Berlin must be fulfilled. The odious restrictions and special provisions as to Jews must be altogether swept away. It must be made absolutely illegal for the communes or similar bodies to re-impose them. The 7th clause of the Constitution, by an unreasonable interpretation of which the Jews have been persecuted under shelter of the law-courts, must be made wholly incapable of misapprehension, and a formal incorporation of the Treaty of Berlin in the Constitution should be made. The 44th clause of it should be inserted in so many words. It is already binding on Roumania, but it should be re-affirmed in the Constitution.

> "In Roumania the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil or political rights, admission to public employments, functions, and honours, or the exercise of various professions and industries in any locality whatsoever. The freedom and outward exercise of all forms of worship will be assured to all persons belonging to the Roumanian State, as well as to foreigners, and no hindrance shall be offered either to the hierarchical organization, of the different communions, or to their relations with their spiritual chiefs. The subjects of the Powers, traders or others, shall be treated in Roumania, without distinction of creed, on a footing of perfect equality."

That is the charter of Jewish freedom in Roumania for which we are indebted to the plenipotentiaries of Berlin; and nothing less than a full and frank fulfilment of every one of its stipulations would justify Europe in recognizing Roumania, or Roumania in any claim to be thought capable of fulfilling her engagements and of entering into the concert of modern civilization. She is a mere outlaw among the States of the world while she perpetrates the cruelty, injustice, and wrong of degrading the Jews below the political level of the gipsies, and encouraging every person of bad character in her dominions to raise his hand against the nearest Israelite.

Jews' College.—In anticipation of the annual general meeting of the subscribers to the Jews' College, to be held on Wednesday next, the twenty-third Annual Report of the institution has been issued. Several students have recently most creditably passed examinations at the University of London, and have rendered to the community some valuable services in the course of the year. The number of pupils in the School is 51, of these six are free pupils. In anticipation of the new Constitution being adopted, the six students who have passed the matriculation examination now attend classes in secular subjects at University College; all the incidental expenses in connection therewith being kindly defrayed by Mr. Charles Samuel, who likewise has promised, if the proposed new Constitution is adopted, to give annually a donation of £200 to the general funds of the institution. The Report says: "Confident as the Council are that with adequate support they will be enabled on the new basis to establish and maintain an institution worthy of the community, they are equally mindful of the fact that a continuance of the apathy and want of support which they have for some years experienced, cannot but cripple their efforts and leave unfilled a gap in communal duties which it is as essential to avoid as it would be discreditable to create." It is mentioned that the annual subscriptions must be augmented by at least £350 to successfully carry on the institution under the proposed new Constitution. The total income during the year was £1,158 19s. 10d. This includes a donation of £200 from Messrs. Rothschild, the sum of £67 5s 5d. from the Sassoon Endowment, and a legacy of £50 from the late Mr. Solomon Sachs. The total expenditure was £1,183 13s. 2d. There was thus a deficit of about £25. The new Constitution will be submitted for adoption by the subscribers at the annual meeting on Wednesday.

Norwich.—An appeal has been issued for aid in maintaining the Norwich Synagogue. Owing to the gradual diminution of the number of resident Jewish families, assistance towards this object is urgently necessary. The handful of Jews yet remaining in Norwich have given according to their means, but further help is wanting. The city of Norwich was anciently a great seat of Jewish learning, records of which are still extant.

CORRESPONDENCE.

◆

THE LATE BARON LIONEL DE ROTHSCHILD.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In the New Bayswater Synagogue, as well as in all others, last Saturday, a few words concisely addressed to the congregation did some justice to the honoured and good name borne by the late Baron Lionel de Rothschild. Bearing in mind all that he has done for the furtherance of religious toleration, for charity, for the welfare of the great Jewish body, would it not be a noble act for our community in every town, city and village in Great Britain, to aid in raising to his memory an everlasting monument. I would suggest that a Committee be formed to receive subscriptions from rich and poor, each according to his means, and when the total had been collected, to consult the children of the late Baron as to the form in which the said everlasting memorial should take, and in this manner show the world at large that the Jewish race is not slow to bestow honour upon him to whom all honour is due.

Yours obediently, A. L. Lazarus.

40, Queen's Gardens, Hyde Park, W.; June 9th, 1879.

SYNAGOGUE CHOIRS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—It is much to be regretted that the labours of the Choir Committee have been brought to such an untimely end. A Committee appointed by the Council of the United Synagogue was a body from which doubtless many of your readers expected great changes in the organization and training of our synagogue choirs. Whatever may have been the cause of its gradual collapse, there can be no doubt that both apathy and inability to grapple with so difficult a task have largely contributed to the failure of Mr. Henry Lumley's scheme, and for the present the frequenters of our places of worship will have to console themselves with the hope that something may still be done by the Council to relieve them from the "discordant noise" called choral singing. Whilst, however, the United Council may be considering the means to remedy this defect in our synagogue service, it may not be altogether useless to point out what appears to me to be the root of the evil and the means that might be adopted to effect somewhat of the improvement so heartily desired.

It is a noticeable fact that within the last few years, owing to the introduction of the Tonic Solfa system into our schools, a number of ready-made choirmasters, conductors and trainers have suddenly come into existence. No sooner has a student of the system mastered sufficient of its rudiments to entitle him to an elementary certificate, than he considers himself quite capable of teaching and conducting any synagogue choir to which he may be fortunate enough to be appointed. The consequence is that some of the most ancient and sublime melodies, as well as some of the best compositions of Mr. Mombach, are simply mutilated in the scoring and adaptation from the original for our synagogue services. Even those teachers and trainers of choirs who work on the old system, in many instances have supplied their own scoring to the melodies of Mr. Mombach, which we have heard for a number of years and with which we are so familiar, and the result has been equally a failure. In each case we hear the same melodies, but the effect produced by these being differently harmonized is anything but pleasant to the musical ear. To avoid this should be the first consideration of any Committee that may be appointed to inquire into the improvement so necessary in the choral portion of our Divine Service. Uniformity in the choral services of our synagogues is a question which has often been rightly suggested, and this can only be obtained by each synagogue having the same music and that scored for the various parts by the composer himself. Let the United Synagogue Council obtain the compositions of Mr. Mombach, and let each Constituent Synagogue be possessed of a copy for its choir. We shall then obtain the music in its original, and, what is of equal importance, we shall no longer hear selections from various foreign authors whose music may or may not be properly adapted to the *Chazans* in use in our synagogues, and, lastly, we shall have uniformity in our choral services. I do not propose to condemn the compositions of such men as Sulzer and others. I simply suggest Mr. Mombach's music, as I am convinced, and many will no doubt agree with me, that it is by far the simplest, the most popular and best adapted for the synagogue service. I must apologise for the length of this letter, and am,

Yours obediently, M. Haines.

FREE PUBLIC LIBRARIES.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—May I inform those of your readers who are interested in the establishment of free libraries that the Metropolitan Free Libraries Association are ready and anxious to send them full printed details of the provisions and operation of the Public Libraries Acts?

Yours obediently, Edward B. Nicholson, Hon. Sec.

London Institution, Finsbury Circus.

ANGLO-ISRAELISM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I am glad that Mr. Nicholson has written so effectively upon the eating o unwholesome food and made such honourable mention of the dietary laws of the Bible. A Scotch physician of high standing once remarked to the writer that Christians, and especially medical men of the present day, have not yet got up to the simple sanitary prescriptions of Moses, which were given as much for the health of the body as for the health of the soul. Did he say this because being a Celt he was allied to the House of Israel? There are thousands of Christian Sabbath-keepers in America who neither eat pig nor "hot ham." Certain health journals are very decided in their influence against pork-eating. However, I would not intimate that these abstainers from the *abominable* are the descendants of Abraham. A certain clan of Highlanders may possess features, and here and there linguistic traits, which approximate to the Shemitic. The Arab has more than either Highlander or Welshman, and yet Anglo-Israelites do not think of counting them in the fold. I fail to see Jewish features in Anglo-Saxons. The late Mr. Drach used to tell of a West-end proselyte—a hatter, I believe—who had found an identification of Anglo-Israel in a hat that fitted a Jew's head which could be worn without difficulty by an Englishman! So far as I have heard Mr. Hine and read Anglo-Israel's writings, the burden of their song is that in the kingdom to come, Anglo-Israel is to be the head and Judah the tail! Well, this is only the same idea as most of the Christian sects entertain, namely, that they are the Israel of God in the place of the Jews, who are as good as cast off for ever, or, in the popular theological fashion, "abolished"; and yet, with all that has been done to destroy them, Jews turn up quite conspicuously in every country, while their own land has not yet passed from Abraham's Arabs into Gentile, much less into Anglo-Israel's hands. The latter have never had any special liking for Hebrew, having, through prejudice and designedly, run Hebrew into the ground, Latin-Greek mythology into a great store-house for pulpit illustration, instead of cultivating an ardent love for the language and customs of the Father of the faithful.

I see that American Anglo-Israel believe that they are Ephraim. Mr. Hine contends that the British are Ephraim, and that the Americans are Manasseh, or the weaker party. What shall be done when doctors disagree? It may be interesting to hear what the prophet Hosea says about Ephraim: "Ephraim is a cake not turned"; that is, according to Mr. Hine, the British nation is a cake baked one side, that is, only half-baked! I have often watched the process of baking in Palestine by the Arabs, and feel that I know what kind of baking the prophet alludes to. So far, this Anglo-Saxon-Israel theory appears to be only second-rate consequential nonsense.

But, what is of great moment for Anglo-Israel and for Christians in general, is to know whether there is any authority in the New Testament for abolishing to the Jew his Circumcision and Passover. Theologically, it is done over and over again. Jews are told that they can't become Christians nor come under the grace of God unless they abandon, renounce and denounce Circumcision and the Passover, and especially the Lord's Sabbath. As for the latter, for more than 30 years I have believed that it was neither abolished nor changed. Personally, I have no interest in the two Jewish national rites, Circumcision and Passover, for I am a Gentile; but, for weighty reasons, I ask any of your clerical or lay readers of the Church of England, or of any section of Christendom, to point out book, chapter and verse where these two rites are abrogated. Fancied inferences and interpretations will not be accepted for the annulling of institutions which rest upon simple and direct Scripture terms. Let us have explicit language, therefore, but if not, then let theologians, creeds and conversionists, one and all, know the result, and be entreated to shape their course accordingly.

Yours obediently,
W. M. JONES.

15, Mill Yard, Goodman's Fields, E.; June 1st, 1879.

NOTICES TO CORRESPONDENTS.—"M. H.," Mr. W. Nicholson, "A Hebrew," Miss Lena Scheyer—Unacceptable.

ROUMANIA.

[FROM OUR CORRESPONDENT.]

JASSY, 29TH MAY, 1879.

A considerable portion of the Roumanian press is devoting its especial attention to the discussion of the Jewish question. Each newspaper, according to the shade it represents, has its own views, its own schemes as to how this unfortunate question should at last find practical solution. The Government and the country, seeing that they no longer can escape the situation created for them by Europe, try at least to reduce the advantages stipulated for the Jews by the Berlin Treaty. They ostensibly aim at favouring one class of Jews at the expense of another. The want to reduce the Jews to categories. As if by one common accord, the whole Roumanian press are now advocating such a settlement of this question. I shall, therefore, considering the wide importance this question involves, and the good or evil consequences to the Jews of the final action of the Constituante upon it, confine myself in the present letter to a brief consideration of the manner the Government propose to settle it. It will not be difficult for me, I am sure, to prove the futility and fallacy of the settlement suggested.

Roumania requires that the Jews should be reduced to three categories: 1. Those who have lived for generations in this country. 2 Those who have been born in this country, enjoying or not foreign protection. 3. Those who have been living in this country, say twenty or thirty years, together with those who have only lately entered Roumania. Respecting the first category, full civil and political liberties should be conceded to them; with regard to the second, a year's time should be left to them to pronounce whether or not they wish to become Roumanians, provisions of Article 8 of the Code civil, which, it may well be noted, provides this disposition for foreigners only who have been living in Roumania a certain number of years; concerning the third category, foreign Jews should be simply placed on the same footing and governed by the same general regulations of the country as all other foreigners. A few words from me will suffice, I hope, to prove that this kind of solution is not only impracticable, but even perplexing in its execution.

It is true, as regards the first category, that there are Jews who had been living in this country from father to son, and from times immemorial. Their number would be, in the absence of every other statistics, in my opinion, from 50,000 to 60,000 Would it be an easy thing, I ask, to prove, as would no doubt be required of them, by means of documents, that they had been settled in this country for centuries, if we take into consideration this single fact that up to 1864 no regular conscription, and consequently no official registering of names took place? Failing to fulfil this requirement, they would in this manner be reduced to a very scanty number, perhaps to six families in the whole country. Let me now turn my attention to the second category, namely, those *only* born in this country, enjoying or not foreign protection. This class forms the majority of Jews in this country. Their mode of procedure for obtaining naturalisation would be to petition the Government—every one separately—in conformity with Article 8 of the civil Code. Fancy 150,000 petitions to be submitted to Government for examination! Would this not be an Herculean task never to be ended? Bratiano may well have been right in saying in this sense at the time of the debate on the Jewish question in Parliament, that this question would not be solved, in his opinion at least, even in half a century.

JASSY, 6TH JUNE, 1879.

The Chambers for the Revision of the Roumanian Constitution were opened on the 3rd of this month with a message from the Prince. Though one cannot as yet foretell with certainty what will be the final solution of the unfortunate Jewish question, nevertheless, the agitations constantly kept up against the Jews in this country, the utterances to which many of our Deputies gave expression before leaving for Bucharest, no less than the Prince's Speech from the Throne, inspire the Jews with anxiety and doubt as to their future position here. In a somewhat lengthy manner does the Prince, in his Speech, expatiate upon the Berlin Treaty and the Jewish question. I will give in this place prominence to that part only which exclusively has reference to the Jews, as being of interest to your readers. That part runs thus:

"Engaged to put an end to struggles which for centuries had stained with blood the Balkan Peninsula, and disturbed from time to time the peace of Europe, the Congress deemed it expedient, in the new state of things which it has created in the East, to consolidate that peace by suppressing the inequality of the different nationalities and religions. Though Roumania was entirely out of the circle of these contests, still Europe, through a sad and continual confusion, has this time, too, included us in the Eastern world. Art. 7 of the Constitution delivers, unfortunately, a weapon into the hands of those against us, who have an interest to prolong the misunderstanding extant, and thus to paralyse our action against the doings of evil-wishers. For this reason, we have not as yet fully succeeded in convincing European diplomacy that the Roumanian nation never has been, and is not even now, animated by a spirit of intolerance, and that, on the contrary, she has pushed her hospitality even to improvidence.

"When after the fall of Constantinople the Christians of the East fled before the triumphant Crescent, they found secure shelter here; the Roumanians received them with open arms and without reserve. When later on, however, through their ruling tendencies, under the region of the Fanariote Princes, they became a danger to the country, an impediment to its national development, Roumania threatened in its very existence, struggled incessantly to come out of this evil, and this secular struggle did not end till 1821, in the triumph of the national ideas. Later on, the Jews expelled from other States, invaded our country *en masse*. That immigration was attended by the traditional hospitality of the Roumanians. When, however, that immigration, owing to the dulness and instability of the then Government, reached, particularly in the districts on the other side of the Milcov (Moldavia) unusual proportions, and assumed the character of a veritable invasion, when that puissant agglomeration of a foreign element began to weigh heavily upon the development of the national industry and commerce, and especially upon the rural populations, not prepared to fight against this interference with their own labour and activity, then fear and anxiety arose from out the midst of the nation; and the Government, in order to obviate those dangers, deemed it necessary to introduce legislative restrictions, amongst which Art. 7 of the Constitution is included. But those restrictions, far from securing in an effectual manner our economical interest, have only contributed to expose the country to the unjust suspicion of religious intolerance. By abolishing those legislative enactments which may bear the character of religious exclusion, and putting them in accord with the great principle that nobody can be hindered in the exercise of a right on account of religion, we will, in this way, give satisfaction to the main spirit which dictated Art. 44 of the Berlin Treaty. Though we have acquired our independence by our own force, nevertheless, in order to be admitted in the concert of European States, the Great Powers have deemed it right to require of us that we shall conform to the general ideas which predominate in civilized countries. With regard to the settlement of questions in detail, it never entered their minds, nor can they think even now, to impose upon us absolute solutions, contrary to our most vital interests. Neither the past Chambers, nor any government have prejudged in the least the solution of this question. It presents itself to your full deliberations. It is of imperative necessity to give it immediate solution. It behoves you, by the wise measures you are called upon to consider to insure our economical interests, and at the same time you will have to insure the position of Roumania in her international relations."

The Vienna correspondent of the *Daily News* telegraphed to that journal on Sunday night: At Bucharest the Opposition papers are violently attacking the Ministry which wishes the new Parliament to revise the Constitution, Article VII. not being in accordance with the Berlin Treaty, as it excludes Jews from enjoying civil rights.

Two important pamphlets on the Jewish Question in Roumania, have recently been published on the Continent. One, issued by the Alliance Israélite Universelle, entitled, "La Question Juive dans les Chambres Roumaines," contains a report of the debates in the Roumanian Chambers on the subject of the emancipation of the Jews, and the other pamphlet is of especial interest and importance, it having been written by the eminent Jewish Professor Bluntschli. It bears the name of "Der Staat Rumänien und das Rechtsverhältniss der Juden in Rumänien," and discusses the subject from a legal point of view.

THE JEWISH SABBATH.—The following letter from the Rev. A. L. Green, Minister of the Central Synagogue, appeared in the *Times* of Saturday last. We understand that the letter was sent to the *Times* the day after the debate in the House of Lords: Sir,—The Prime Minister is reported to have said, in the interesting debate initiated by Lord Thurlow on the opening of Museums on Sunday:—"I am perfectly free to admit that there is a difference between the Christian Sunday and the Jewish Sabbath, and I cannot agree with those who would extend to the observance of the Christian Sunday the rules and regulations of the Jewish Sabbath. If there be any who desire to do it, they would utterly fail to accomplish that purpose." I regret the noble earl could not agree with those who would extend to the observance of the Christian Sabbath, coming down to England through Puritan times and a Calvinistic age, the rules and regulations of the Jewish Sabbath. If he had so agreed, he must have voted with Lord Thurlow and, perhaps, have decided the question more satisfactorily than it stands at present. According to Jewish law and practice, intelligent recreation and even amusements which carry with them nothing vicious or degrading are not only permissible but are enjoined for the due observance of the Sabbath. The Sabbath is termed in the Talmud the "Bride of the Week"—a day, not of gloom, but of light and joy. The Midrash naively observes on the verse in Canticles—"I am black but comely"—"If I am black, filled with dark and anxious cares during the week, I am comely on the Sabbath day." There is nothing morose, nothing ascetic in Judaism or in Judaic observances. Our reading rooms are open on the Sabbath, and the most pious Jews take pleasure, as well they may, in visiting art galleries and museums on the Sabbath day. We are punctilious in regard to servile work. We would not, for instance, permit our servants to remain outside the church listening to the neighing of the carriage horses while the devout congregation inside were listening to the Bishop eloquently reminding his absorbed listeners that the blessing of a Sabbath day must extend to all men alike, even if they are servants, and to all beasts, even if they are carriage horses; and that the prohibition against servile work should in Mosaism be associated with what, to us, may appear untold rigour is perfectly natural when we reflect that the inhibitions were primarily addressed to a nation just emancipated from cruel and long-continued bondage, and who, on the one hand, had to be elevated to a knowledge of the dignity of labour and to the appreciation of intellectual culture on the other hand. One visit to the house of an observant Jew on the Sabbath day would do more to give Christians a clear and comprehensive notion of the serene and happy social influence of the Sabbath and the true religious character of Jewish home life, and how important a place the Sabbath occupies in Judaism, than the most graphic delineation in word painting. And not only is the Sabbath regarded as the rainbow of days in the cloud of the working man and as the best respite from the cares of life to the richest, but the Jew is enjoined that his rest, however hardly earned, must not be limited even here to selfish pleasures or pious contemplations, but that on the Sabbath day, while he must studiously eschew works of self-interest, he must with avidity perform all public duties, however onerous, required of him, such as attendance at the Imperial Legislature and kindred associations to promote as far as in him lies and in every way possible the interest of the State and the well-being of society. This is enjoined in Talmud Babl. Tract Sabbat, F. 103-4; Ketubot, f. 5, and adopted as law by all past Talmudical legists. I hope, Sir, on a future occasion the Prime Minister will agree with those who wish to introduce the benign spirit of the Jewish law of the Sabbath and successfully support a large measure for the "opening of museums on Sunday."

ROYAL EAR HOSPITAL.—Frith Street, Soho Square.—664 patients were under treatment at this institution during the month ending 31st May.

"KEATING'S POWDER" destroys BUGS, FLEAS, MOTHS, BEETLES, and all other insects whilst quite harmless to domestic animals. In exterminating Beetles the success of this powder is extraordinary. It is perfectly clean in application. See the article you purchase is "KEATING'S" as imitations are noxious and ineffectual. Sold in Tins, 1s. and 2s. 6d. each, by all Chemists. Advt

THE CERTAIN CURE FOR WORMS IN CHILDREN is "KEATING'S WORM TABLETS," very pleasant to the taste, so mild in action that the youngest infant may take them. Price 1s. 1½d. at all Chemists. Advt.

ANGLO-JEWISH ASSOCIATION.

On Monday last the monthly meeting of the Council of the Anglo-Jewish was held at the Westminster Jews' Free School; Mr. F. D. Mocatta, one of the Vice-Presidents, in the Chair. The others members present were: the Revs. A. Löwy, Prof. D. W. Marks and M. N. Nathan; Dr. M. Davis; Messrs. M. Aflalo, L. M. Bergtheil, M. Castello, H. H. Collins, Israel Davis, B. Emanuel, P. Falk, A. G. Henriques, B. Kisch, D. F. Schloss, L. Schloss, I. Seligman and S. Woolf.

The Secretary (the Rev. A. Löwy) read the report of business transacted since the previous meeting, which included the following subjects:

Branches.—Remittances to the amount of £337 (including £100 from the Manchester Branch for granting scholarships) were received from Branches in the United Kingdom and the Colonies.

Sir Henry Layard.—In his reply to the Address forwarded to him by the Anglo-Jewish Association, Sir Henry Layard writes: "I beg you to convey my sincere gratitude. . . for the expression of approval it contains of the little that I was able to do for the poor Jewish families who were the victims of the late war, and of the cruel persecution to which they were subjeted by those who should have been the first to respect the principles of religious freedom. . . . Your Association may rest assured that it will at all times find me ready to use my utmost efforts to obtain justice and equal treatment for the Jews residing within the dominions of the Sultan. I rejoice to say that they have little to fear from the Turkish Mussulman authorities."

Roumania.—A copious correspondence on the status of the Jews in Roumania continues to be received by the Committee, and the President had communicated some further extracts from this correspondence to Lord Salisbury.

Scheme for Granting Scholarships.—The Central Committee of the Alliance had expressed their appreciation of the Scheme, adopted by the Council at their last last meeting, for granting scholarships to pupils in the East, which in the opinion of the Alliance would decidedly improve the efficiency of the common action of the two institutions.

The "Beni-Israel."—A correspondence was being carried on with a member of the "Beni-Israel" community in India, relative to a desire to send a young man of that community to London to receive there a finishing training as a teacher.

Gibraltar School.—A letter having been addressed to the Colonial Office to ascertain under what conditions a Government grant might be obtained for the Hebrew Poor School in Gibraltar, which was languishing for want of Funds, Sir Michael Hicks Beach replied that he was in communication with the Governor of Gibraltar on the subject, with a view to considering on what conditions aid should be given to the Jewish and other educational establishments in Gibraltar.

Tunis.—In reference to the murder of a Jew in Tunis (reported in our columns a few weeks ago), a letter was read from the Foreign Office, stating that instructions had been given to the acting Consul in Tunis to inquire into the case, and to use his best efforts to prevent the perpetration of any outrages against the Jews in that place.

Morocco.—Application had been made to the Association to assist in effecting the release of a Jewish family who had been captured by wild Arabs on the borders of Morocco, and for whom the latter had demanded a ransom of 200 dollars. Inquiries had been instituted into the matter, and it had been ascertained that the head of the family, after having been compelled to embrace Mahomedanism by the Arabs, had succeeded in escaping with his wife and child to Gerqville, in Algeria, where he had formerly lived, and where he has returned to the Jewish faith.

The Chairman said that before proceeding to the business of the evening, he had a mournful duty to perform. The entire Jewish community had sustained a severe loss by the death of Baron de Rothschild, who had devoted his life to forwarding the objects which the Association had at heart. The position of the Jews, no matter where residing, was always foremost in his mind, and though he generally acted independently of the Jewish organizations in this country, he was extremely valuable to them all, for he was mainly useful in alleviating distress, and when cases occurred of the Jews being persecuted, he was always the first to exert his great and beneficial influence to obtain relief and redress for his oppressed brethren. The lamented Baron had been most munificent in his contributions to the Education Fund of the Association, and had aided that body in other ways. The Council had therefore sent a deputation (consisting of the President, Vice-Presidents, Chairman of Committees, and the Secretary), to attend the Baron's funeral, and the Master of the Rolls, who was one of their Vice-Presidents, had requested that it should be made known that absence from London had prevented him from joining the deputation. It was unnecessary for him (the speaker) to descant on the merits of the deceased gentleman. He would therefore simply propose that an address of condolence be sent on behalf of the Association to Sir Nathaniel de Rothschild and the other members of the late Baron's family.

The motion was carried unanimously.

The Executive Committee having stated in their report that the Alliance were negotiating with an English gentleman, who had been recommended by the Association for the English teachership at the Bagdad School, it was resolved that when a competent English teacher has been secured for that school, the usual grant made by the Association for such a teacher shall be raised from £80 to £100.

The financial statement for the month of May, which was submitted by Mr. I. Seligman, showed that the cash balance at the present time amounts to £526, and that the funded property of the Association is worth £2,786.

The Rev. Prof. Marks had the following notice on the agenda: "That the Council shall be empowered to make a grant from time to time from its funds for the purpose of aiding the publication of any work which, in the opinion of the Council, is calculated to prove of especial benefit to the Jewish community." The rev. gentleman, in support of his motion, said that one of the best means of removing prejudices and erroneous impressions with regard to the Jews was by the dissemination of useful works bearing on Jewish subjects. It was well-known that a vast amount of prejudice existed with regard to the Talmud. Any efforts, therefore, to make the teachings of the Talmud better known outside the Jewish community were deserving of encouragement, and it was for this reason that he recommended the work on which the celebrated Dr. Rabbinowicz of Paris was at present engaged. Some volumes of his translations from the Talmud had created so favourable an impression in France, that the government of that country had voted 10,000 francs towards the learned doctor's publishing expenses.

Mr. A. G. Henriques seconded the motion; but it having been pointed out to Prof. Marks that the Council not only had the power which he sought to obtain for it, but that it frequently exercised that power, the rev. gentleman withdrew his proposition, and moved that the sum of £20 (this being the maximum amount that can be passed without previous notice) be voted towards the publishing expenses of Dr. Rabbinowicz's new volume of translation of Treatises in the Talmud.

The motion was carried unanimously.

It was also resolved, on the motion of Mr. M. Aflalo, that the sum of £20 be voted to the Jewish School at Mogador (established under the auspices of the Council for administering the Morocco Relief Fund) for the purpose of increasing the efficiency of that institution.

Mr. B. W. Morris was appointed Collector to the Association, in accordance with arrangements made by the Ways and Means Committee.

The draft of the Annual Report having been submitted, it was referred for final revision to the Chairmen of Committees before being circulated.

The meeting terminated with a vote of thanks to the chairman.

BOARD OF DEPUTIES.

A special meeting of the Board of Deputies was held on Wednesday at the Spanish and Portuguese Synagogue Vestry Room, Bevis Marks, "to consider the propriety of presenting an address of condolence to the family of the late Baron Lionel de Rothschild on the occasion of the Baron's lamented death." There were present: Mr. J. M. Montefiore, President, in the chair; Mr. Arthur Cohen, Q.C., Vice-President; Mr. Henry Harris, Treasurer; Messrs. M. Castello, P. Falk, S H. Harris, H. Levy, A. Mocatta, B. Samuel, S. Schloss, J. Sebag.

The Chairman, in feeling terms, proposed that an address of condolence should be presented, on behalf of the congregations represented at the Board, to the family of the late Baron Lionel de Rothschild. The death of Baron Lionel had rightly been felt as a great communal loss. His services to the community had been most valuable. His character for benevolence and sound judgment was well-known. Although the Baron had been unable, through ill-health, to attend the meetings of the Board, yet he took the deepest interest in its proceedings (hear, hear), and whenever he (the chairman) had had occasion to consult him upon important matters to which the Board had given its attention, he had always cordially given his advice and assistance. The respect in which the deceased was held by the Jewish community was shared universally, especially by the citizens of London, who thirty years ago had significantly testified their respect and esteem by electing him one of their representatives in Parliament.

Mr. Arthur Cohen, Q.C., seconded the motion. He said: Sir, I hope that as Vice-President of the Board of Deputies the melancholy honour may be accorded to me of seconding the motion which you have proposed with so much feelings and in terms so just and appropriate. It is the privilege and it is the duty of a community to do honour to the memory of those whom the world justly count amongst its distinguished leaders, to those who in critical times have guided its destinies, and who at all times have done their utmost to improve and elevate its condition. This is, I say, the privilege of the community, for they, far better than the world at large, can estimate their loss. It is the duty of the community, for not only does its performance constitute a binding debt of gratitude, but it tends to encourage others to emulate the private and public virtues of those to whose memory this homage is sincerely rendered. Already has judgment, and what in these times—so strongly marked as they are by every variety of opinion and by the most unsparing criticism—is very remarkable, already has unanimous judgment been pronounced on the late Baron. His prudent caution, his sound judgment, his kindliness and overflowing charity, his political wisdom and discretion have been unanimously acknowledged by public opinion. Our community, however, also remembers how deep an interest he always took in our communal institutions, and how cordially he sympathised with Jewish progress and aspirations. It is well-known that the great influence he exercised in society and with our public men contributed powerfully to the complete success of the cause of religious liberty and equality. Under these circumstances, I cannot doubt that this representative Board will be anxious to render homage to the memory of the deceased Baron, and to express their sincere condolence with the family so suddenly deprived of its experienced and distinguished chief, and to record a confident hope that under the guidance of his successor the great house of Rothschild may continue pre-eminent for that power and influence which wealth alone, however great, unless supported by wisdom and virtue, cannot increase or even maintain, a power and influence which have up to this time been exercised so as to confer honour and benefit on the Jewish community and the Jews at large.

The motion was then agreed to.

The Secretary submitted a draft of the address, which was adopted.

Mr. J. Sebag, in moving a vote of thanks to the chairman, added a few words of cordial recognition of the great services rendered by Baron Lionel de Rothschild to the Jewish community and to humanity at large.

The meeting then concluded.

The following is the text of the Address:

That this Board, on behalf of itself and the several congregations which it represents, desires promptly to testify to Baroness Lionel de Rothschild, and the several members of her family, the expression of its profound sympathy and condolence on the occasion of the lamented death of Baron Lionel de Rothschild.

That by the kindliness and gentleness of his nature, by his large-hearted and practical philanthropy, by his zealous devotion to the cause of education, by exerting his powerful influence on behalf of his suffering brethren in all parts of the world, this distinguished and honoured member of the community justly earned the love and gratitude of the entire body of his coreligionists.

That history will associate the name of Baron Lionel de Rothschild with that noble and long-sustained struggle for the political emancipation of the British Jews, the triumphant success of which was eminently due to the courage and devotion which characterised his efforts.

The Board trusts that time may soften the grief which this irreparable loss must occasion to Baroness de Rothschild, and the family of the departed Baron, and that their sorrow may be further alleviated by the consciousness that his memory will live in the hearts of the community with which he so entirely identified himself, and for which he so lovingly and zealously laboured.

BOARD OF GUARDIANS.

On Monday last, a special meeting of the Board of Guardians was held for the election of Honorary Officers and Sub-Committees; Mr. Lionel L. Cohen, President, in the Chair.

The President referred to the death of Baron Lionel de Rothschild, and proposed that a vote of condolence should be transmitted to Sir Nathaniel de Rothschild, one of the Treasurers of the Board, which was unanimously agreed to.

The President and the other Honorary Officers were unanimously re-elected. Some slight change took place in the constitution of the various Sub-Committees. Messrs. Lionel L. Alexander, A. Keyser, E. M. Leon, F. D. Mocatta, A. Rosenfeld and I. Seligman were elected members of the Emigration Committee.

The ordinary monthly meeting was then held. A letter was read from Mr. Louis Davidson, resigning his seat as member of the Board. There being two vacancies, Messrs. M. Boas and Edward Wagg were unanimously elected members of the Board.

After the transaction of some routine business, the meeting closed with the usual vote of thanks to the Chair.

Consumption and Asthma in all stages are instantly relieved by Dr. Locock's Pulmonic Wafers, which taste pleasantly, and effect a rapid cure. In Bronchitis, Coughs, Colds, Whooping Cough, Phlegm, and all Disorders of the Breath, Throat and Lungs, "they act like a charm." Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box, of all Druggists.—[Advt.]

CONSECRATION OF A SYNAGOGUE AT GRAVESEND.

On Tuesday afternoon a new Synagogue was consecrated at Gravesend by the Rev. Dr. H. Adler on behalf of the Chief Rabbi. The new Synagogue is a private one, having been built by Mr. H. Berkowitz for the accommodation of his school, and also for the convenience of the Jewish inhabitants of the town. The building adjoins Tivoli House, the educational establishment of Mr. Berkowitz. For many years a room was appropriated in his school for the purposes of Divine worship, and although there have from time to time been a few Jewish residents in Gravesend, no attempt has hitherto been made to form a congregation. The newly-consecrated synagogue is a small square brick building. The interior is plain, but neat; lofty and well adapted for its purpose, and is capable of holding about 180 gentlemen and 50 ladies.

The ceremony excited much local interest. The new flag was hoisted in the Town Hall in honour of the occasion. Among those present were Mr. F. B. Nettleingham, Mayor of Gravesend, Mr. G. E. Sharland, Town Clerk, and many of the Town Councillors in their robes of office, and the Rev. A. Jackson, Vicar of All Saints, Northfleet. There were also many of Mr. Berkowitz's friends from London (for whose accommodation special saloon carriages were attached to the 2.40 train from Cannon Street), and there was a large attendance of ladies.

The usual consecration service was conducted by the Rev. M. Hast, of the Great Synagogue, and the choral portions of the service were rendered by a choir of girls, under the direction of Mr. J. L. Mombach. After the customary circuits had been made and the Scrolls of the Law placed in the Ark, the Rev. Dr. Hermann Adler delivered an impressive sermon. After pronouncing the blessing for having preserved them to witness that ceremony, he said that their brother (Mr. Berkowitz) would utter it with all his heart on having been vouchsafed the happiness of accomplishing the sacred work on which he had set his mind. The preacher took his text from Numb. chap. xx. 4th verse, "Thus saith thy brother Israel," and proceeded to show what are the teachings of our religion as to our relations with that section of mankind who are followers of other creeds. Much misconception still prevails on this subject. Moses sends a messenger unto the King of Edom. The Edomites were heathens, and still the Israelites addressed them by the endearing epithet of "brother." Holy Writ on its first page tells us that all the families of the earth have one common origin, have sprung from one common stock. He proved by numerous quotations and instances from the Bible and from the Talmud, that the Israelites are enjoined to regard their brethren of other creeds with a spirit of genuine and universal philanthropy. But, continued the eloquent preacher, there is one other point we dare not pass over in our relation to our neighbours. "Thus saith thy brother Israel." We must never forget in our intercourse with them that we are Israelites. The late Baron Rothschild in laying the foundation of the Central Synagogue, said "that our political privileges would be indeed dearly purchased if for their attainment we had to sacrifice one atom of our religious duties." These were serious words falling from serious lips on a solemn occasion. They are doubly impressive now, as the lips which uttered them are for ever sealed in death. It were indeed disastrous if in our intercourse with our fellow-men we should allow ourselves to be deterred by false shame from adhering to the sacred observance of our faith. We must seek to prove to the world that our minds and hearts are transfused with that nobility of thought and word and action which should be the heirloom of every Jew; thus we shall show ourselves worthy of the name ישראל, Champions for God. A work has just been issued by a writer, who, albeit a Gentile, has proved how thoroughly she has grasped the mission of Judaism and the vocation of Jews. This author, George Eliot, has just published another valuable work in which there is a chapter entitled, "The Modern Hep! Hep!" In this essay she denounces, with that noble scorn that is the true characteristic of the poetic soul, the aspersions that several owl-like writers hurl at our race. And she speaks of the duty incumbent on us to be steadfast in separateness, to cherish the store of inheritance which our national history has left to us, and this she writes in words which a Jewish preacher may well repeat after her: "Every Jew should be conscious that he is one of a multitude, possessing common objects of piety in the immortal achievements and immortal sorrows of ancestors who have transmitted to them a physical and mental type strong enough, eminent enough in faculties, pregnant enough with peculiar promise, to constitute a new beneficent individuality among the nations, and by confuting the traditions of scorn, nobly avenge the wrong done to their fathers." In concluding, the preacher solemnly addressed the scholars, abjuring them to second with heart and soul the efforts of their teachers. Dr. Adler then offered up a touching prayer.

Mr. and Mrs. Berkowitz subsequently entertained all the visitors at a sumptuous banquet, at which upwards of 200 ladies and gentlemen sat down. After grace had been said by the Rev. M. Hast for the Jewish visitors, and by the Rev. A. Jackson for the Christian visitors, Mr. Berkowitz proposed the usual loyal toasts. He announced that Captain Bedford Pim, M.P. for Gravesend, had just sent a telegram regretting his inability, through indisposition, to attend. The toast of "The Clergy," coupled with the names of the Revs. Dr. H. Adler and A. Jackson, was next proposed by Mr. Berkowitz.

The Rev. Dr. Adler, in responding, was greeted with loud cheers. He said: On behalf of the venerable Chief Rabbi and clergy of my denomination, I thank Mr. Berkowitz for his kind compliments. To the Mayor and gentlemen of the Town Council, I am indebted for the kindness and cordiality which I have received to-day. I frequently come in contact with the clergy of other denominations and am always met with most cordial goodwill, and I regard it as a symbol of the spirit of brotherhood existing between Christians and Jews. I feel genuine and sincere joy this day in attending the consecration of a synagogue built by the wellnigh unaided exertions of one citizen, evincing that love for religion which should be shared by all mankind.

The Rev. A. Jackson expressed his admiration of the address they had heard that day at the consecration. Some of its sentiments might well be reproduced in their own pulpits

Other complimentary toasts were given and responded to, and the "Health of Mr. and Mrs. Berkowitz" was drunk with enthusiasm. The proceedings were brought to a conclusion with a ball.

The seats of the Synagogue were presented by Mr. Lawrence Engel—they formerly belonged to a chapel which Mr. Engel had bought.

The canopy and several of the Scrolls of the Law were lent for this occasion by the Wardens of the Maiden Lane Synagogue.

Mr. Edgar, of Butt Lighthouse, Island of Lewis, writing to Sir James Matheson:—"Mrs Edgar cannot but express her thanks to Lady Matheson for the Neuraline. It proved the most successful remedy she had ever applied. The relief experienced was almost instantaneous." Neuraline gives instant relief in toothache, neuralgia, rheumatism, gout, and all nerve and local pains. It relieves in all cases, in most cures permanently. Prepared by Leath & Ross, Homœopathic Chemists 5, St. Paul's, and 9, Vere Street, London, W. All Chemists, 1s. 1½d. and 2s. 9d.; by post, 1s. 3d. and 3s

MELBOURNE.

[From our Correspondent.]

April 17th, 1879.

The Passover holydays are just over, and the synagogues on the principal days of the Festival have been well-attended. In the West Melbourne Synagogue, on the First Day of Passover, a sermon was delivered by the Rev. Dr. Dättner Jacobson in the English language, and for force and perspecuity it will compare most favourably with the sermons of much older masters of the English pulpit. The reverend gentleman is now engaged for a probational term of twelve months. The Rev. Dr. Jacobson has just been the recipient of a new clerical gown, *talith*, &c., from the ladies of his congregation. The gift was handed to the doctor by Mr. B. Benjamin, the President, who, in a few remarks, expressed the hope that at the end of the reverend gentleman's engagement he might be re-engaged for a term of years.

In the East Melbourne Synagogue the services are still conducted by the veteran minister, the Rev. Moses Rintel, whose careful reading of the *Torah* and intonation of the service are always commended. This gentleman is materially assisted by an efficient choir, under the conductorship and tuition of Mr. Louis Pulver, and a special tribute of praise must be offered to this gentleman for the manner in which he had trained his choir for the special service of holydays, most of the compositions being original.

The synagogue at St. Kilda, the principal abode of the city merchants, is still under the guidance of the Rev. S. Blaubaum, who performs his duties to the entire satisfaction of his congregation. During Passover two sermons were preached by the reverend gentleman.

Amongst those who have recently taken their Master of Arts' degree at the Melbourne University may be mentioned the Rev. Raphael Benjamin, B.A. of London University, Second Minister of the Melbourne Hebrew Congregation and Principal of the Melbourne Jewish School. Since this gentleman's arrival in Melbourne he has gained many friends by his urbanity and amiability, and the whole congregation congratulate him most heartily on his success.

Not the least amongst the many admirable institutions of this city is the Melbourne Branch of the Anglo-Jewish Association. Thanks to the untiring exertions of the Rev. A. Löwy, the Secretary of the parent body, the Australian Branches thrive and prove themselves worthy scions of the noblest association amongst English-speaking Jews. The annual meeting of the Melbourne Branch was recently held, and the *Argus* devoted over a column to its annual report. Special notice was taken by the Branch of the constant visits of messengers from the Holy Land, who visit Australia for the purpose of collecting funds for various objects connected with Jerusalem. The Committee have determined to take a high hand in the matter and disabuse the public mind with reference to these travelling rabbis and help to destroy, as much as lies in their power, that pernicious dole-system of "charity" whereby Palestine is becoming pauperised and degraded.

A clever series of articles, written by a recent traveller in the East, and which appear weekly in the *Argus*, has caused many to take an increased interest in that land, which is yearly becoming of more importance to Jew and Christian. The remarks with reference to Jerusalem are very interesting. The writer describes that filthy city in anything but glowing terms, and states that its present sad condition is alike ascribable to Jew, Christian and Moslem. The Rev. Thomas Jones, the congregationalist minister, has taken exception to these latter remarks. He says, "the Turk's rule and not the Jewish occupation may be clearly indicated as the cause of the sad state of Jerusalem."

Allow me to take exception to the ungracious remarks of your correspondent of the 31st of January with reference to the lecture delivered by the Very Rev. the Dean of Melbourne in aid of the fund for the relief of Rabbi Sneersohn. As one of the audience, I am able to state that the lecture demonstrated signs of great harmony and depth of research, and the general tone of the lecture showed how anxious educated Christians of to-day are to obliterate from the minds of the Jews the sad sufferings inflicted on them by the Christians of the dark ages, and in its stead to extend to them the hand of fellowship and goodwill. The Dean has just completed his 80th year, and a movement was set on foot for the purpose of raising a testimonial to the venerable divine. Amongst the first who subscribed to the fund were members of the Jewish faith, and a letter which appeared in the *Argus* will show your readers how respected is the Rev. Dr. Macartney even amongst the members of a once-despised community. The Rev. Moses Rintel, Senior Minister of the Melbourne Hebrew Community, wrote to the editor of the *Argus*: "I beg to forward my mite towards the testimonial now being raised for the Very Rev. the Dean of Melbourne. Having had the pleasure of his acquaintance for nearly a quarter of a century, I may state that there is not a soul living whom I hold in higher estimation. His uniform charity and readiness to serve his fellow-man, be he Jew or Christian, has deservedly gained for him that universal respect and love which very few will ever be able to commend."

The latest addition to our National Gallery has been a large painting by Edwin Long representing Queen Esther. The picture has been the source of much interest to thousands of visitors during the Easter week, and all agree in stating that it is the finest painting in the collection. The Queen is represented as seated on an ivory and ebony inlaid bench. On each side of her is an attendant, the one is carefully adjusting a silvery laced veil, whilst the other is holding with listless pity a bracelet for her royal mistress's approval. The Queen is absorbed in meditation, and her dark liquid eyes, looking straight at the spectator, seem to say the words the artist has chosen for the moment of delineation, "I know 'tis wrong to appear before the King, but if I perish, I perish." The jewels, the attire, the noble but pitiful expression of the beautiful Jewish Queen, are all subjects of careful study, and the eye never wearies of contemplating this grand conception. By a curious coincidence, the picture was unveiled about the time Purim was to be celebrated. The space around the picture in the large hall of the National Gallery is always surrounded by many coreligionists, who seem to take a special pride in the delineation of this royal lady of the Hebrew line.

Death of Mr. M. H. Benjamin.—Mr. M. H. Benjamin died on Wednesday morning last at his residence, Sutherland Gardens. The deceased was some years since a member of the Cape Parliament. Up to within about a year ago, Mr. Benjamin took a prominent part in the management of several communal institutions in London.

City of London School.—In the architectural competition for designs of the new City of London School building on the Thames Embankment, the design of Messrs. Davis and Emanuel (H. D. Davis and Barrow Emanuel, M.A.) of Finsbury Circus is placed first. It is of happy omen that the new building of the School, which is so largely associated with the Jews, which numbers among its endowments the Jews' Commemoration Scholarship, the Lionel De Rothschild Scholarship, the David Salomons Scholarship, the Albert Sassoon Scholarship, &c., and at which under the late Dr. Mortimer, as under the present Dr. Abbott, every exemption has been afforded to Jewish pupils to enable them to follow the practices of their own religion, is to be re-built by Jewish architects. We have reason to believe that in the new building on the Thames Embankment provision will be made for a branch of study, the teaching of Hebrew, which has hitherto been overlooked.

Miss Fanny Albert's Pianoforte Recital.—On Thursday evening, June 5th, Miss Fanny Albert gave a Pianoforte Recital at Steinway Hall, Lower Seymour Street. There was a large company present, who frequently testified their hearty appreciation of the talented abilities of this young pianiste. Miss Albert was assisted by Miss Cowen, Miss Mary Davis, Heer Van Biene, M. Ovide Musin and Mr. Percy Blandford. The conductors were Sir Julius Benedict, Mr. Lindsay Sloper and Mr. Frederick H. Cowen.

Metropolitan Free Hospital.—Temporary Premises—Commercial Street, Spitalfields.—The aggregate number of patients relieved during the week ending June 7th, was medical, 759; surgical, 631; total, 1,390; of which 740 were new cases.

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Delicious to all kinds of Fruit.
Delicious to all kinds of Puddings.
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Delicious to everything.
Delicious alone.

Unequalled for the purposes intended. Will give the utmost satisfaction if the instructions given are implicity followed. The proprietors entertain the greatest confidence in the article, and can recommend it to housekeepers generally as a useful agent in the preparation of a good Custard. GIVE IT A TRIAL.

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Anti-Dyspeptic Cocoa or Chocolate Powder.

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THE FACULTY pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon or Supper, and invaluable for Invalids and Children."
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Being without sugar, spice, or other admixture, it suits all palates and is nearly four times the strength of preparations of Cocoa weakened with Arrowroot, &c.
Keeps in all Climates and requires no milk. Made instantaneously with boiling water.
A teaspoonful to a breakfast cup, costing less than one halfpenny.
COCOATINA A LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate and may be taken when richer Chocolate is prohibited.
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Kilburn, Notting Hill, Westbourne Park, 11 a.m.
Shepherd's Bush, Hammersmith, 12 noon.
Holborn, Clerkenwell, Bloomsbury, from 9·30 to 10·30 a.m.
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Each succeeding line		6
Apartments to Let; Situations Wanted, not excd. 5 lines	2	6
Each succeeding line		6

ALL ADVERTISEMENTS MUST BE PREPAID.

CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Sivan 22	June 13	Sabbath commences 7·0	שלח לך Numb. xiii. 1 to end of xv.	Joshua chap. II.
Saturday	23	14	Sabbath terminates 9·16		
Sunday	24	15			
Monday	25	16			
Tuesday	26	17			
Wednesday	27	18			
Thursday	28	19			

Friday next, June 20, Sabbath commences at 7.

MEMORABILIA OF MEETINGS FOR THE WEEK.

SUNDAY, JUNE 15.

Manchester Board of Guardians, Annual Meeting, at the Jews' Schools, Derby Street Cheetham Hill Road, 11.

Soup Kitchen, General Meeting, at 17, Devonshire Square, 12.

Stepney Jewish Schools, Distribution of Prizes, at the Schools, 3·30.

TUESDAY, JUNE 17.

Board of Deputies, Meeting of the Board, at the Spanish and Portuguese Synagogue Vestry Chambers, Bevis Marks 6.

City of London Benevolent Society for Assisting Widows, Election Meeting, 8.

WEDNESDAY, JUNE 18.

Jews' College, Council Meeting, 5; Annual General Meeting, at the College, 5·30.

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The Jewish Chronicle.
LONDON: FRIDAY, JUNE 13, 1879—5639.

A JEWISH EDUCATIONAL BOARD.

In a speech delivered at the recent Distribution of Prizes to the pupils of the Westminster Jews' Free School, the Rev. Dr. Hermann Adler called attention to certain defects in the system of Jewish instruction prevailing in our communal schools and made a very important suggestion for their remedy. His proposal was that a Jewish Educational Board should be formed which, as a central body, should be enabled to take cognizance of the methods of religious teaching pursued in our various schools and to devise some plan by which order and uniformity might be introduced into a species of tuition which hitherto has been marked by much disorder. The idea is not a new one. It has been strongly recommended to the community by some of its best thinkers on various occasions. Miss Anna Maria Goldsmid advocated it, we believe, some years ago. The late Ellis Davidson was strongly in favour of it. And it is just five years since an accomplished scholar, calling himself "Jehudah," dwelt with great force and cogency of argument in the columns of this journal upon the pressing necessity of giving practical effect to it. Hitherto, however, nothing has been done in the direction indicated by these and other able workers in the cause of education. But we cannot believe that the time intervening between the first conception of the plan and the present moment has been, even in respect to this question, altogether barren. Public opinion has been ripening in the interval; and if the actual moment for the practical realization of the idea is even yet not come, we are ever so much nearer to it than we were five years ago. The question of Jewish education retains at least all its old importance for the community. The necessity of teaching our school-children Hebrew, the language of their prayers, of indoctrinating them in the principles of their religion and giving them a fair idea of their national history is something upon which all thinking Jews, however much they may differ on other points, are agreed. Moreover, the tendency of communal activity of late years has certainly been in the direction of organization and union. The Board of Guardians has already attained to a respectable age, but its work of systematizing charitable relief is by no means at an end. The United Synagogue is, perhaps, a more characteristic instance of the prevailing aspiration after concerted and methodical action. And the federation of synagogues has found its counterpart in the union of those of our charities which had kindred aims. The time must certainly be at hand for bringing our educational institutions also within the scope of this tendency. It may well be that Dr. Hermann Adler has been fortunate enough to throw the good seed upon the soil of the communal mind at the very moment when it is ready to be fertilized by it.

Sooner or later, however, some such body as a Jewish Educational Board will have to be constituted. Jewish education is a subject which, least of all questions, should be permitted to remain in an inchoate condition. If anything ought to be as perfect as we can make it, it is the system we employ for helping our school children to be devout, for making them understand and love their religion, for filling them with that sense of sympathy with the sufferings and the triumphs of their people's Past, without which, as George Eliot in her latest work so eloquently reminds us, no nation or individual can have any nobility of life or aspiration. And yet in our elementary schools, to deal with them only, the religious is just that part of the instruction which shows no signs of organization. We place our schools under Government Inspection, and the entire secular instruction is, in consequence, conducted in the most systematic manner. The Committee of the Privy Council on Education becomes the ruling spirit in the school, and everything, from the quantity of "the three R's" taught in each standard to the size of the school-room, is adjusted in accordance with its fiat. There are inspections and examinations by duly qualified officials. There are standards by which the progress, not only of the school generally, but of each child individually, can be infallibly tested. And, above everything, there is the prospective money-grant ever looming like a golden haze in the distance, entrancing the managers, and stimulating the teachers to new efforts.

The consequence is that secular instruction thrives apace in our communal schools. The large grants earned annually by these institutions unequivocally establish the fact. And it is a fact which would be productive of unmixed satisfaction, did it not remind us only too forcibly for our peace of mind of the immense contrast that is presented by the existing system of religious tuition. Perhaps, "want of system" is the more correct expression to apply to the haphazard method in which that branch of instruction which ought to be of pre-eminent importance in Jewish eyes and, which, to say the very least, constitutes the *raison d'être* of our schools, is carried on. The wonder is, not that so little Hebrew and Religion should be taught, but that as much should be taught as there is. The very perfectness of the Government system is sufficient to reduce to a *minimum* the quantity of religious knowledge imparted in elementary schools. We are far from saying that Jewish schools should not be placed under Government Inspection. We believe that Dr. Hermann Adler struck the keynote of right communal action in regard to this question when he said that he was fully alive to the necessity of placing our elementary schools under Government control, and that it was the duty of Jewish ministers to take care that the religious education of the pupils did not suffer in consequence. But it is evident that as long as secular instruction is a thing that "pays" and religious instruction a thing that does not, so long will school-managers and teachers be induced, even against their better feelings, to favour the former at the expense of the latter. Everyone who has any acquaintance with the working of our large communal schools, knows that the temptation is generally felt and is as generally yielded to. In the first place, so exacting are the requirements of the Educational Code that all the time that can usually be devoted to instruction in Hebrew and cognate subjects is one hour a day. In some schools more time is nominally set apart for the purpose; but, generally speaking, it may be said that owing to various causes such as the loss of time resulting from the necessity of making the religious instruction begin or end the work of the morning or the afternoon that instruction does not much extend beyond an hour daily. From the same causes it follows that in other schools the time devoted to Hebrew and religion is still less. The initiated know, too, that in most instances there is a tendency on the part of the teachers to diminish the religious instruction in point of quantity or quality or both for some time previous to the expected examination of the Government Inspector. This is a species of *lâches* to which the committee of the school, however much it may be their duty to check it, are inclined to shut their eyes. They are only human; and the glittering bait of a heavy grant, nay, a grant which shall excel that earned by every other Jewish school, is too strong to be resisted.

And this consideration naturally leads us to the enumeration of other patent defects that are to be noticed in our system of religious education. We have no organized method of examination. In respect to this important test of a school's success we are in the most charming state of confusion possible. The committee of each institution do, in this matter, what seemeth right in their own eyes. They either have no examination at all or they engage an examiner as one hails a cab—the first that offers himself, and a different one on each occasion. Any special aptitude for the very difficult and delicate task of examining is by no means made a *sine quâ non*. We are not quite sure that it is ever thought of. The Rev. Dr. A. or the Rev. Mr. B. is known to be a profound Hebrew scholar, and that is enough. He is forthwith set to the task of testing the acquirements of the pupils. But, unfortunately, if Dr. A. examines this year, it by no means follows that he will perform that function next year. The Committee may then have Mr. B. for some reason, in their mind's eye, or they may think variety even in the matter of examiners charming; and so Mr. B. is called in. Could confusion possibly be worse confounded? Under such a system, any certainty of being able to arrive at a proper estimate of the progress made in religious knowledge by the pupils of our communal schools is quite out of the question.

It is to remedy such shortcomings that a central Educational Board is needed. Its first duty would be to appoint as a staff of examiners men, not only of attainments, but possessing a practical acquaintance with the work of examining. One of these gentlemen would be at the service of a school committee whenever it desired to submit pupils to examination; and an appeal would doubtless be made to the managers of each school to avail themselves of so excellent an opportunity for gauging the amount and quality of the religious knowledge taught by the institution they direct. Certainly, the Government plan should be followed in accordance with which a school is examined by the same Inspector year after year. We believe, too, that the Government system might advantageously be followed, in respect to another and a most important matter. Why should not Religious Knowledge be rewarded with grants as secular instruction is? The proposed Board might well seek for means to enable it to carry out this suggestion. If Government Inspection is driving religious teaching by inches out of our schools, let us beat it with its own weapons and pay for religious instruction. Money has disturbed the equilibrium of teaching; and money is the most politic and the surest means of restoring it.

Nor would these be the only functions of the projected Board. There are a hundred topics of minor importance belonging to the broad question of religious education which it might discuss and settle—the degree of prominence, for example, that should be assigned to each subject of instruction in the school time-table, how far dogmatic religion should be taught, which parts of the Hebrew text of the Bible should be preferentially selected for exercise in translation, upon which passages of Jewish history the teacher should especially dwell. The great question as to the policy of confining our educational efforts to religious training and leaving the work of secular instruction wholly in the hands of unsectarian schools is one which will engage the active attention of the community at no remote date; and the proposed Board would be able to speak with authority on the subject and help materially to the formation of a sound communal opinion respecting it. Then there is the important subject of Jewish class-books to be taken up in earnest. The want of such works is positively discreditable to the community. There is no text-book on Judaism, no compendium of post-Biblical history, no treatise on Hebrew grammar that possesses the two necessary conditions of being written in English and being adapted for school children. Much has been promised with a view to remedying this grave defect; but scarcely anything has been done. If the Educational Board were only to publish a good series of these much-needed text-books it would amply justify its existence.

As to the general action and constitution of the Board, but a word or two need be said. It should certainly not be intended to supersede the Committee of any school. It should not even interfere with the management of any school. Its character should be purely deliberative. It should recommend, not command; the adoption of its suggestions it should leave to the judgment of the managers of the various schools. Neither committees nor teachers should have anything to fear in the shape of curtailment of their authority or their freedom of action from the creation of such a Board. It should be, moreover, of a non-ecclesiastical character. While ministers should obviously be entitled to take part in its deliberations, it should be thoroughly representative and include those laymen who, by virtue of their long experience in the work of education, may claim to speak in the name of the community on one of the gravest questions with which it can ever be called upon to deal. Other and minor points for consideration may be safely left until the project is on the eve of realization. But there can be no doubt that a Jewish Educational Board is one of the most pressing wants of the day.

THE LATE BARON LIONEL DE ROTHSCHILD.

Amid every manifestation of respect and profound sorrow, the late Baron Lionel de Rothschild was buried on Friday last at the Willesden Cemetery of the United Synagogue, where are also buried the late Baron and Baroness Mayer and Sir Anthony de Rothschild. Although the family had signified their desire that the funeral should be conducted as privately and simply as possible, and no invitations were issued, the number of mourners was very great. Representatives of every class, synagogue, communal association and institution were present. About nine o'clock, those who wished to pay the last mark of respect to the remains of one who had filled so conspicuous a place in modern Anglo-Jewish history, began to arrive at the mansion of the deceased Baron, 148 Piccadilly, around which many persons had even thus early begun to assemble.

The coffin—without ornament of any kind, simply covered with plain black cloth—rested in an ante-room on the right of the magnificent and palatial hall. Upon the coffin were strewn choice, sweet-smelling exotics and other flowers. Many wreaths had been sent by loving, sorrowing relatives and friends. The largest of these were sent by ladies of the family from Paris and Ferrières. At the foot of the coffin was placed the usual lamp. All who assembled at the house of mourning proceeded through this room to the larger reception-room adjoining, where the male members of the family were gathered. This room was soon crowded, as were also the lobbies and vestibule. Upwards of three hundred persons were thus assembled. Among those present were:

His Excellency the Brazilian Minister, Viscount Barrington, M.P., Hon. Robert Bourke, M.P., Chevalier de Correa, Hon. Robert Grimston, Sir Julian Goldsmid, M.P., Sir Benjamin Phillips, Sir Albert Sassoon, Sir W. Vernon Harcourt, M.P., Sir Barrow Ellis, Count Alexandre Konarsky, Baron de Vall, Baron Henry de Worms, Baron G. de Worms, Baron de Stern, Mr. John Samuel, Captain Hon. Fulke Greville, Captain Hon. John Yorke, R.N., Sir Coutts Lindsay, Sir David L. Salomons, Mr. Serjeant Simon, M.P., Chevalier Ferdinand Krapf (Directeur du Département pour les Affaires Commerciales à l'Ambassade d'Autriche-Hongrie), Baron Weisweiller (representing Weisweiller and Bauer of Madrid), Captain Helbert, Mr. E. L. Lawson, Dr. Dobree Chepmell, the Revs. Dr. H. Adler, Prof. D. W. Marks, B. H. Ascher, A. L. Green, B. Berliner, M. Haines, S. Gollancz, I. Harris, R. Harris, M. Hast, M. Keizer, A. Löwy, S. Lyons, P. Ornstien, J. Piperno, S. Roco, I. Samuels, S. Singer, H. Wasserzug; Chevalier J. de A. Elmaleh, hon. Chief Rabbi of Mogador; Dr. A. Asher, Dr. Maurice Davis, Dr. Krappe, Major Snell, Lieut. Hans von Bleichröder, Mr. W. B. Beaumont, M.P., Mr. J. W. Birch (Governor of the Bank of England), Mr. Rivers Wilson, Mr. Cyril Flower, Mr. J. M. Montefiore, Mr. Nathaniel Montefiore, Mr. Arthur Cohen, Q.C., Mr. Nathaniel B. Cohen, Mr. Lionel B. Cohen, Mr. H. L. Cohen, Mr. Lionel L. Cohen, M. Lambert, M. Simon Kanoui, President of the Jewish Consistory of Oran (Algeria); Messrs. M. N. Adler, E. Alex, Lionel L. Alexander, Alfred Beddington, H. L. Beddington, H. Bischoffsheim, A. L. Cohen, Louis Davidson, B. Davis, David Davis, Fredk. Davis, Israel Davis, Noah Davis, G. Durlacher, Lewis Emanuel, P. Falk, G. Goldsmid, E. H. Harris, Maurice Hart, Henry H. Hyams, H. A. Isaacs, L. A. Joseph, N. S. Joseph, Ed. Leon, I. L. Levitt, S. Levy, Sampson Lucas, H. Lumley, Harry H. Marks (New York , I. M. Marks, F. D. Mocatta, Samuel Montagu, Assur H. Moses, Louis Nathan, R. D. Sassoon, Arthur Sassoon, J. Sebag, Arthur M. Sebag, I. Seligman, A. Solomon, M. Stephany, J. Stern, M. Van Thal, Arthur Wagg, E. Wagg, Arthur J. Waley.

At about half-past nine, all the male and female servants of the deceased Baron filed past the coffin, and from their outward expressions of grief it was clearly evident how deeply they all mourned the loss of their kind master and friend. Precisely at ten o'clock the coffin was removed and placed in the hearse and the mourners proceeded to join the funeral procession.

In the first coach were Sir Nathaniel de Rothschild, M.P., and Baron Alphonse de Rothschild of Paris. In the second, Mr. Alfred de Rothschild and Mr. Leopold de Rothschild, with Dr. Chepmell. In the third, Baron Ferdinand de Rothschild, Baron James de Rothschild and Baron Edmond de Rothschild, of Paris. In the fourth coach were the Earl of Rosebery, the Brazilian Minister, Mr. John Samuel and Sir Coutts Lindsay. Among others who also followed were M. Lambert, Baron Weisweiller (Madrid), Mr. Joseph Montefiore, Mr. Nathaniel Montefiore, Mr. Behrens, Mr. Bleichröder (Berlin), Mr. Warburg (Antwerp), Mr. Valentine (Amsterdam), Mr. Arthur Wagg, Mr. Lionel B. Cohen, Mr. Louis Davidson, Mr. Sampson Lucas, Sir William Harcourt, M.P., Mr. Thomson Hankey, M.P., the Hon. H. Bourke, Mr. Rivers Wilson, Mr. H. Cazenove, Sir Benjamin S. Phillips, Mr. Jervoise Smith, Mr. James Spicer, Mr. Nathaniel B. Cohen, Mr. Lionel L. Cohen, Mr. E. Wagg, the Hon. Robert Grimstone, Mr. H. A. Isaacs, Mr. H. L. Cohen, Chevalier J. de A. Elmaleh, hon. Chief Rabbi of Mogador, the Revs. Dr. H. Adler, Prof. D. W. Marks, A. L. Green, and others whose names are given above.

The procession—consisting of a hearse drawn by four horses and forty mourning coaches—was followed by nearly a hundred private carriages, including those of the late Baron, Baroness Lionel de Rothschild, Sir Nathaniel de Rothschild, Bart., M.P., Mr. Alfred de Rothschild, Mr. Leopold de Rothschild, Hon. Mrs. Eliot Yorke, Lady Anthony de Rothschild, Baron Ferdidand de Rothschild, Miss Alice de Rothschild, the Earl of Rosebery, Sir Coutts Lindsay, his Excellency the Turkish Ambassador, his Excellency the Russian Ambassador, his Excellency the Austro-Hungarian Ambassador, his Excellency the Netherlands Minister, his Excellency the Brazilian Minister, the Duke of Wellington, the Duke of St. Albans, the Duke of Manchester, the Marquis of Tweeddale, the Earl of Beaconsfield, the Earl of Feversham, Countess Somers, Lord Norreys, Lady Emily Peel, Lady Molesworth, the Lord Mayor of London, Lord Howard of Glossop, Lord Dorchester, Baron de Stern, Sir Albert Sassoon, Sir C. Du Cane, Sir Julian Goldsmid, M.P., Sir David Salomons, the Right Hon. G. Cavendish Bentinck, M.P., Baron Wirscheimer, Mr. C. Flower, Mr. Maurice Beddington, Mr. W. Birch, Mr. J. M. Levy, Mrs. Wagg, Mr. Sampson Lucas, Mr. Oppenheim, Mr. George Samuel, Mr. Sheriff Burt, Mr. Sheriff Bevan, Mr. Arthur Wagg, Mr. Lionel B. Cohen, Mr. J. M. Montefiore, Mr. Henry A. Isaacs, Mr. Ochs, Mr. F. Banbury, Mr. James Garrard, Mr. Bischoffsheim, Mr. Jervoise Smith, Mr. Frederick Davis, Mr. R. D. Sassoon, Mr. James Stern, Mr. Mamayers, Mr. Waters, Mr. A. Wertheimer, Mrs. Lionel Lucas, Mr. E. L. Lawson, Dr. Maurice Davis, Dr Dyte, Mr. Porges, Mr. Arthur Sassoon, Mr. Douglas, and others.

The greater number of the mourning coaches and private carriages which were to take part in the procession were, by special permission of the Duke of Cambridge, the Ranger, permitted to muster in Hyde Park close to the late Baron's residence.

The *cortége* proceeded through Park Lane, Edgware Road, Kilburn and Willesden Lane. Along the route, especially around Piccadilly, the blinds of many houses were drawn; and without exception every Jewish house of business had shutters up while the procession passed. It may here also be mentioned that in the neighbourhood of New Court (which was entirely closed until two o'clock) a similar mark of respect to the memory of the deceased Baron was generally shown.

The unusual length of the funeral procession attracted much attention along the route. A number of police, mounted and on foot, were stationed at different parts to prevent obstruction, and the approaches to the mortuary hall of the cemetery were kept by a large force of the X division of police, under the direction of Superintendent Eccles.

At about half-past eleven the cemetery (where many persons were congregated) was reached. The coffin was placed on a bier in the mortuary hall, which was soon completely filled by a large concourse of mourners. In each of the window recesses were placed large wreaths of natural flowers. The centre window on the north side contained a remarkable one, composed of white flowers, formed of roses, pinks, lilac, gardenias and narcissus; another wreath was composed entirely of beautiful pansies; and others of violets, roses, &c.

The Rev. B H. Ascher recited in a most impressive manner the Prayer הצור תמים פעלו. The coffin was then taken out of the hall. The usual halt was made for the recital of אתה גבור, at the conclusion of which the Rev. B. H. Ascher, who was frequently overcome with emotion, delivered the following address, which moved many of the bystanders to tears:

> Mingled sentiments of diffidence, sorrow and grief, are now pervading my heart, when standing before the mortal remains of an illustrious head of a word-renowned family, and to address a few words in praise and in memory of him whose ashes we are about to restore in the midst of tears to the mother earth, and whose soul we with silent but ardent prayers recommend to the mercy of God. Oh! that this sad task had never fallen to my lot, or that it had devolved on far better, more pious, more able individuals to express the feelings which actuate us all at this sad, universal and national bereavement, to pay the just tribute of honour and regard due to the eminent, pious philanthropist, Baron Lionel de Rothschild. More so do I feel that need because when the heart overflows with grief the mind generally denies its office to find appropriate and adequate words to convey our internal thoughts. But, true esteem and high regard for the morals of the departed, the heartfelt veneration for his unbounded virtues, make it my bounden duty to bear testimony, however feebly, to the many excellencies of the departed, who worked earnestly and unremittingly for the amelioration of his fellow-men, whose hand and heart were open to all without distinction of creed, and who especially devoted his time, his means, his energy, his patience, his talent, for the national cause of his brethren-in-faith. He worked patiently and law-abidingly to vindicate their right as true and loyal British subjects, unflagging in the noble course until his efforts were crowned with success. To enumerate all the excellent and noble qualities of the illustrious departed is out of my power, and to aspire to it would be in vain. But this I may truly say, that as a scion of a pious, ancient family, he took much delight in the religion of his fathers. He worked quietly and unostentatiously for the amelioration of our social, domestic, educational and political welfare, but his universal benevolence ran noiselessly through the channels of society in general like an irrigating and fertilising rivulet, spreading comfort and diffusing light and cheerfulness into the abodes of darkness, misery and wretchedness. Justly may we apply to him, "Thy righteousness shall precede thee, the glory of the Eternal shall be thy rear-guard" (Isaiah lviii. 8). Thus the illustrious and pious departed has deservedly gained the esteem, the love, the veneration, and the admiration of the world at large. Nobly and conscientiously did he discharge the duties of the stewardship entrusted to him by his Maker. He, the topic of daily polite conversation, the admiration of the world, the head and spokesman in the councils of merchant princes, he whose advice was sought for by statesmen, did not consider it beneath his high rank to listen patiently to the tales of woe, misery and sorrow which he so nobly and bountifully mitigated; yes, he gave with a full hand and a grateful heart. "The righteous sheweth mercy and giveth gracefully" (Psalm xxxvii. 21). He considered himself bound by the dictates of reason, of religion, and humanity to give without cessation. Such noble traits and features are, indeed, without parallel in the history of humanity. His standard of doing good was not of the ordinary character, it attained to a divine-like degree, imitating the divine attributes of Heaven. His heart was large, embracing every sphere of society. He was accessible to, and sympathising with all, a virtue rarely to be met with. Many who crossed his threshold with a heavy and anxious heart left it with a heart full of joy, gratitude and blessings. That gained for him the good wishes of his fellow-men, the prayers of the needy, and, let us hope, the crown of glory in Heaven. There in the regions of the blest he will sit as our teachers of yore say, "Robed in the crown of glory and feasting in the radiance of the Divine Presence." My brethren, we all know, we all feel, that a prince and a great man has this day fallen in Israel. You, his sons, the inheritors of his name, his spirit, his blessings will surely fill up that breach. We will all pray with you, for not only you have lost a father, I can tell you all of us have lost a father in the death of Baron Lionel de Rothschild. His name will remain engraved with indelible letters in the hearts of thousands. But on you especially devolves the duty to follow the footsteps of your pious father, and to carry out as well as he the traditions and mission of his noble ancestors. Then you will be blessed here and hereafter. "Blessed shalt thou be when thou comest in; and blessed shalt thou be when thou goest out.' (Deut. xxviii. 6). Father in Heaven! God of life and death! Our hearts weep, but our eyes look up to Thee for Thy kindness and Thy mercy. Do Thou receive in Thy infinite goodness the soul of the departed, and place him with his beatified ancestors in the blissful regions of glory and eternity. Send Thy light, Thy truth, to the bereaved survivors, and console them. Fountain of Mercy! May the departed be a messenger of peace to his noble and God-fearing-spouse, that rare good and exemplary mother in Israel, who stood so faithfully, so resignedly, at his side in weal and woe, in joy and suffering. Comfort her as she has so frequently brought comfort and solace to many. Eternal God! Pardon his errors and sins, and remember his merits and pious deeds. Amen!

The coffin was then borne towards the grave. The body having been lowered to its last resting place, a number of beautiful wreaths were thrown on the coffin—tributes of affection from Lady de Rothschild, the Countess of Rosebery, Mrs. Cyril Flower, Hon. Mrs E. Yorke, Miss Louisa Cohen, Madame D'Arcos, Miss Lucy Cohen, Dowager Lady Sandys, Mr. and Mrs. J. P. Bigelow, and Mr. A. Veitch.

The mourners having re-assembled in the mortuary hall, the burial service was brought to a conclusion, the sons of the deceased saying the usual *Kaddish*.

The following communal bodies were officially represented at the funeral:—The Council of the United Synagogue, the Board of Deputies, the Council of the Anglo-Jewish Association, Jews' College, Society of Hebrew Literature, Jewish Ladies Benevolent Society, Bread, Meat and Coal Society, Institution for the relief of the Indigent Blind, and others. The Master of the Rolls, who is one of the Vice-Presidents of the Anglo-Jewish Association, was unavoidably prevented, owing to absence from London, from joining in the representation of that body at the funeral. The following Jewish Schools were also represented and craped banners bearing their titles were borne at the side of the coffin: the "Gates of Hope" Schools and the Villareal and Infant Schools of the Spanish and Portuguese Congregation, the oldest Jewish schools in England; the Jews' Hospital and Orphan Asylum, Jews' Free School, Jews' Infant Schools, Westminster Jews' Free School, Stepney Jewish Schools, Borough Jewish Schools.

A number of the boys of the Jews' Hospital and Orphan Asylum, accompanied by the head-master, the Rev. S. H. Harris, marched in front of the bier as it was carried from the mortuary hall to the grave.

On Sabbath last, at all the Jewish places of worship in the metropolis and at several of the provincial synagogues, the usual Memorial Prayer was said in memory of the late Baron Lionel de Rothschild, and numerous offerings were made by the worshippers. To all the Constituent Synagogues of the United Synagogue the members of the family sent memorial offerings. At the Great, the Central and the Bayswater Synagogue £100 was offered at each, and £20 was offered at each of the following: Hambro', New, Borough, North London, St. John's Wood, East London and New West End Synagogues. At the Dalston Synagogue the usual יזכור was likewise said in memory of the deceased.

At the Great Synagogue—with which members of the family of the Rothschilds have been prominently associated as Wardens for three generations—the offerings in memory of Baron Lionel were general, nearly every member joining in this manifestation of respect. In consequence of the Chief Rabbi being at Brighton through ill-health, there was no sermon.

CENTRAL SYNAGOGUE.

Sir Nathaniel de Rothschild attended on Sabbath morning at the Central Synagogue and sat near the door of the Synagogue on the seat usually allotted to mourners. The offerings were very numerous, every member of the congregation joining in this mark of respect to the memory of the late Baron. The Rev. A. L. Green delivered the following sermon: In the Temple of old, according to tradition, two seats were set apart prominently to characterise the two supreme events in life—the seat of joy for the enthronement of the bridegroom, and the seat of sorrow for the mourners in the gate. And this to the end, that standing before God, whether in prayer or in praise, we should always realize, that life at the best is made up of light and shade, and that we all in turn have to drink of the two cups commingled—tribulation and salvation. Our synagogue is this morning a reflex of the "ancient house"—we have had the interesting ceremony of the *Bar Mitzva* [a son of Dr. Asher, the Secretary of the United Synagogue], the child merging into the son of the Covenant, taking upon himself with his maturing intellect the moral responsibilities of religion, and thus entering upon the duties of life, and we have in our midst the son sorrowing the loss of a loving and beloved father, whose death—almost the last of a generation—has deeply moved the hearts of our entire community. Thus we have promise and hope on the one hand, duties realized and fulfilled on the other. Let us, brethren, in a spirit of affection and reverence, reflect on those pregnant words which enfold at once the duties and the privileges of our mission, address ourselves to the extremes of life as represented to-day, and encourage the one and comfort the other by their holy import—והיה ברכה. "thou shalt be a blessing." This is Israel's mission. We were elected to be—and this is the promise not only to the seed of Abraham, but to mankind at large—a blessing to the world. We were to be a small nation—numerically small among the families of men—we were not to be ranked among the conquering powers seeking in distant colonies material advantages—rule and fame. But we were to conquer conquerors by the native force of ideas, by the beauty and holiness of our religion. We were to substitute formalism and priestcraft and superstition by morality, intelligence and charity. While we remained true to ourselves, our mission and the world, we prospered. The moment we began to put aside the duties of our mission, to forget our distinctive racial integrity and religious obligations, and sought to be a blessing to ourselves in the selfish indulgence of our personal wishes—to be Greeks among the Greeks and all things to all men—then, if I may use the expression, the Almighty had no more use for us, for a time, and in betraying our trust, society itself had no need of us, for we had ceased to be a blessing. Then in the mercy of God we were taken captive by the most puissant nation in the world, the Romans, and, unwittingly, they restored us to our native position to be a blessing to the world. Our fathers soon conquered Rome, the slaves chained to the wheels of the conqueror's car carried with them a scroll that enclosed the destinies of the world. It was written that "all of the seed of Abraham" should be a blessing, not only to enrich by their industry, to adorn by their learnng, but to beautify by their moral power all peoples of the earth. The world owes to us all that constitutes its happiness. We displaced the "unknown god" of Greece, and gave mankind the knowledge of a beneficent overruling Providence. We took the power of the majesty of forgiveness out of the hands of the priest, and bade the world see it in the hands of God alone. We taught that moral responsibility, and not blind necessity is the one thing that raises man to the dignity of man, and that remission of sin depends not on the priest or the sacrifice, but on the hearty repentance and the mind's elevation. Christianity became a power in the world, because it is—when stripped of those foreign elements which mar it—Judaism. Every moral precept it utters is but the echo of our blessed religion. Its moral power is the "Judaic influence" that we Jews have exercised in the world. And that Mohammedanism which brought back a living spirit of faith to Europe is essentially Jewish in its traditions and in its higher moral teaching. And in the middle ages—when Europe was the sport of the priest and the prey of the baron—when priests could not read and barons did not pray—our fathers taught the world the power of religion. They strove to live as men, and showed mankind that they could die as men. In literature they occupied the proudest positions. With the Arabian school they made the world's literature available to Europe. They brought distant lands nearer by their commercial spirit, and were among the first travellers to the China seas. Their integrity, their skill, their power, made them physicians to emperors and popes, and financiers to powerful sovereigns. In all and everything they were a blessing to all but to themselves. By a perversity which has no parallel the world hated us—and not from religious rancour, the world had no religion—because we were a blessing. Jealousy and envy met us everywhere, and why? Because we were provident, industrious, sober, intelligent, because we were a blessing to every country in which we settled—settled indeed? The history of Jews has still to be written when men's passions and prejudices shall judge Judaic sympathies by the standard of truth and candour. But, despite evil deed and evil repute, our fathers remained true Jews, a blessing to the world. The histories of mankind all rolled into one cannot emulate our traditions, and even now when intelligent men reason out the idea of a Godhead, they are drawn to the God of Israel, the universal Father. The world, Christian and Mahommetan, pray to our God, their God, the God of all. The very language in which they hymn forth prayer and praise is the language of our Holy Book, their book, the book of the generations of men. These traditions, the historic elements of human progress, are what the conformant of the day must keep ever present before his mind. He to-day became a member of the covenant, which associates him with all that is great and noble in the past history of the world. And now brethren, let us revert to the memory of one to whom all these traditions of our race and religion were pre-eminently dear. The world—as well it may—applauds the princely heart and munificent hand of our deceased brother, Lionel de Rothschild. In this he carried out the traditions of his fathers' house and family. I knew, as indeed you all know, how deeply he sympathised with the suffering lot of the poor, and how he strove in every way to palliate the hardships of their life, how he was foremost in adopting improvements suggested for their relief, and in promoting education and habits of industry. But, in all this I see a natural expression of gratitude to God for benefits enjoyed by himself and family. Such charity is the privilege of the rich. My estimate of Baron Lionel takes higher ground. He was a Jew in heart and in practice. He was the central figure of a small band of men who determined to win for their brethren, with whose lot they identified themselves, their rightful position in society. They abhorred the hateful word toleration. They demanded equal righis as citizens and as subjects. The fight was long and earnest. All that position, energy and judgment could avail, were intelligently and consistently employed, and by the will of Providence it was reserved for Jews to be again a blessing to the world, and to be, if not politically, the sole pioneers, yet no mean advocates of that great principle which binds together the sinews of power in State and faith, civil and religious liberty. In all and every movement that could advance the position of the Jews Baron Lionel worked at his best, and during his eventful life and days. How marvellously our community has advanced in seventy years will be the theme of the future historian. Seventy years ago, every avenue to fame, and even respectability, was closed against us. A blessing to the world we were, the despised of the despicable. We could only be honest by dishonesty, by taking an oath which was a lie on our tongue, and a greater lie still in our heart. The Jew who knows his religion never can and never did become anything but a Jew. How terrible a nation's crime which legitimitizes hypocrisy and throws the mantle of the Church over organized blasphemy! We Jews owe a debt of gratitude to Baron Lionel and those who worked with him, and bore the brunt of the labour, disappointment and anxiety, and not for themselves alone, but to make the name of Jews as celebrated as it has become in our days through the life and actions of our public men. And how are we to continue to work in the same spirit? As Jews and for Jews, and to prove ourselves to be a blessing to the world. When the battle is won, intoxicated by our own success, are we to relax and throw away our religious history, traditions and hopes? Shall we dare write our own epitaph, shall we commit moral suicide? Shall the work of such men as Lionel Rothschild and all the rich traditions of the rise and progress of our community sink into utter significance, or shall we prouder than ever maintain our exalted position? Brethren, to maintain your present position you must keep unimpaired the integrity of race and the traditions of race. There are things higher than wealth, higher than courtly favour, higher than the world's acclamation, the veneration of a great principle, and to me, and, I pray, to you all, the mission of Judaism to be a blessing to the world is the highest, the holiest and the purest, the most unselfish and yet the grandest that can elevate the mind, enlarge the heart, and spiritualize the actions of men. May our young confirmant thus see the glorious traditions of his race, and may the family of our deceased brother find solace in the treasured memories of their noble ancestor, and I am sure, brethren, we shall reckon the deceased among those whose life has been a blessing to himself and family, to this synagogue in a special degree, and to the Jewish race in every country and clime of the world. As have been our fathers, so was he, a blessing to the world, and thus to every one I say, God aid you, and "Be thou a blessing." Amen!

BAYSWATER.

The Rev. Dr. Hermann Adler preached a Memorial Sermon at the Bayswater Synagogue, and took as his text verse 4 of the 23rd Psalm, which he styled David's golden Psalm of Life, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, thy rod and thy staff they comfort me." In referring to the event which had plunged their community into such profound grief, he said that Lionel de Rothschild had been remembered in their prayers that day, not because he was the senior member of the richest family in the world, not because he was a master of finance, who from his counting-house could control the Exchanges of Europe, but because he had a feeling heart for every form of misery, because he cast in his lot with his brethren in faith, because he strove to raise their position in every land of their dispersion, and thus did honour to the God of Israel. The preacher referred to an essay which has just appeared "The Modern Hep! Hep! Hep!" in which George Eliot, with that noble scorn of scorn that characterized the true poetic nature, denounced the prejudices still prevalent against the Hebrew race. She showed it forth as one of the most remarkable phenomena in their history, that despite the ignominy to which they had been subjected, they rivalled the nations of all European countries in healthiness of physique, in practical ability, in scientific and artistic aptitude, in purity of domestic life, in pity for the fatherless and widow, care for the women and little ones, in possession of a heart filled with a well of mercy that overflowed the line of division between them and the Gentiles. These were the graces that distinguished the career of their departed brother. It was in virtue of his unbounded benevolence, his high-minded integrity, his public spirit, that he helped to emancipate the Jews of England from their civil disabilities, that he had aided to release them from the more galling fetters forged by social intolerance and antipathy of race. They could not hope as yet entirely to overcome the mean envy of small minds, and to extirpate unreasoning animosity. But inspired by the life, the words and deeds of the deceased philanthropist they should live the slander down, and so shine forth by the purity of their lives and the nobility of their actions, that the object he had at heart might be realized, that the barriers might be broken down which pride and ignorance had reared, which bigotry and prejudice had so long upheld between those who were creatures of one God, children of the same Father in Heaven.

NEW WEST END SYNAGOGUE.

At the New West End Synagogue, St. Petersburgh Place, the Rev. S. Singer, preaching from the text Numb. ii. 17, "As they encamp so shall they journey, each man at his place, according to their standards," referred at the conclusion of his sermon to the death of the lamented Baron Lionel de Rothschild. From every synagogue in England, he said, from thousands of homes and tens of thousands of hearts, a prayer would that day ascend to the throne of mercy on behalf of the one who had well and honourably filled the place of a prince in Israel. In the Scriptural accounts of the marshalling of the Israelites, mention was made with a noteworthy reiteration of the names of the leaders who are reported again and again as being with, or at the head of, their respective tribes. These passages were not without their purpose. They were intended as an imperishable tribute to the loyalty of Israel's captains, and they were further meant as incentives to all whom fortune, or their own merit, or the special grace of God raised to positions of power, honour and responsibility among their people. Their departed brother in faith was one upon whom this lesson had not been lost. He knew his place in the camp of Israel. It was to march in the foremost rank when the cause of toleration and human right had to be championed, when the many were arrayed against the few, and the great and hardy host of bigotry and prejudice barred the way against the advance of Reason and Justice. It was his part, as a prince among his people, to urge them forward, and himself to lead the way by an example of unwearying industry, of unsullied honour; by sympathy with every worthy human aspiration, with every form of human suffering; by a world-embracing charity, which was with him, as with the best natures, not an unthinking passion, but a conviction deeply rooted in mind and heart. The spontaneous testimony to his merits rendered by all classes of society ought to prove a source of the most effectual comfort to the family and to the community that mourn his loss. There was no need to contend on his behalf for what was already so willingly conceded by all to whom his name was known. But then there was one feature in his career upon which his coreligionists might be pardoned for dwelling with special satisfaction. To him the privilege was granted of witnessing, and himself contributing to, the happiest changes in the fortunes of his race. It happened sometimes that progress meant the progress of the few, while the multitude lagged behind encumbered by all the fretting and vexatious burdens with which Prejudice still knows how to load the unfortunate. Thanks to men like Lionel de Rothschild this was not so in Israel. While the leaders of their people had advanced, the masses had not stood still. As they encamped—together, so had they journeyed—together. Might that united onward march still continue! Might those who bear the name of the departed, and all who are heirs of the same faith as his, be inspired by his example, and seek to honour his memory by being found each man at his place, by his standard, with his father's house!

[It should be mentioned that the fine display of flowers on Pentecost at this synagogue, was due to the generosity of Mr. Leopold de Rothschild.]

WEST LONDON SYNAGOGUE, UPPER BERKELY STREET.

The sermon was preached by the Rev. Professor Marks on the evil-speaking of Miriam, taken from the weekly section of the Pentateuch. The preacher dwelt on two themes, the infamy of slander and the priceless value of a good name. In reference to the latter subject, the Rev. Professor said at the close of his sermon: Of the value of a good name the world had yesterday the fullest evidence in the universal respect and esteem that attended the mortal remains of that distinguished representative of the Angle-Jewish community, Baron Lionel de Rothschild, whilst they were being borne to their final resting-place. It is not from the accidental circumstance of superabundant wealth that the name of Lionel de Rothschild will be embalmed in the memory of generations to come; but because he made his great means auxiliary to the worthiest ends, to provide for the spiritual and intellectual as well as for the material wants of the poor, to help those who were struggling with misfortune, and to dispense benefits to man universally, apart from every distinction of country, race or creed. For God-like deeds, such as these, his name will be a cherished legacy to humanity at large. And in addition to these philanthropic virtues, he will retain throughout time a hold on the grateful remembrance of his British brethren in faith, for having fought the good fight of relieving them from the bondage of tests and for placing them on a perfectly equal footing with the rest of their fellow-citizens. When the future historian shall tell of a life distinguished by such benevolence and public usefulness, and when he shall add that the man who lived it never suffered the honours and distinctions which wealth conferred on him to weaken his attachment and his loyalty to his ancestral faith, but incited him the more to make it respected within and without, the Psalmist's words will not fail to have found their realization—זכר צדיק לברכה.

SANDY'S ROW SYNAGOGUE.

Preaching at the Sandy's Row Synagogue, under the auspices of the Jewish Association for the Diffusion of Religious Knowledge, the Rev. Isidore Harris referred to the bereavement which the community had sustained. The reflection that however richly a mortal might be endowed with every advantage which constituted human greatness, a few feet of earth were enough to enclose all—might seem trite enough. Still, the truism could not be too frequently or too earnestly insisted on. Yet, in a great sense, the dead was still powerful. The forces which had been put in motion during life were indestructible. The stream of benevolence which flowed from the existence of Baron Lionel de Rothschild could not, alas, be replenished, but neither could it be stopped, nor diverted from its appointed channels of happiness. In what then should men take pride but their powers of doing good, which would live after them and flow on in fertilizing streams to the end of time. As they saw the heads of the family of Rothschild removed by death from this sphere of their exalted labours, they might well despond to think that the community was fast losing some of its ablest and most willing benefactors, whose places it seemed hardly possible to fill. However, the entire history of our nation went to show that God had never forsaken His cause, but had, from time to time, raised up men and women to carry out the mission of Judaism, who, if not as distinguished as their predecessors, were hardly less suited to the age in which they moved. Baron Lionel would have lived in vain if his noble championship had not inspired a host of workers to imitate him, and if his labours had not rendered the work in which his successors would be engaged more easy and congenial. But, the community would not only mourn Baron Rothschild as the loss of a powerful leader—such a grief would be selfish. What they would miss even more than his distinguished help was his genial presence—the presence in their midst of a friend who took the keenest interest in their welfare and happiness, and whose warm heart always beat in sympathy with suffering and distress.

This synagogue is the place of worship of one of the principal "Hebras," societies of working men. It has about 400 members, who pay a small weekly sum to maintain the synagogue.

LIVERPOOL.

The Rev. Morris Joseph made the death of Baron Lionel de Rothschild the subject of his entire discourse at the Princes Road Synagogue on Sabbath last. Speaking from II. Samuel iii. 38: "Know ye not that there is a prince and a great man fallen this day in Israel," he said that the universal regret with which the tidings of Lionel Nathan de Rothschild's death were received was not due to the fact that his name was a synonym for wealth or because he had possessed a title. For a man to command the good opinion of his fellow-citizens he must be distinguished by nobility of character as well as of name, by innate worth, by a sympathy for the great masses of the community of which the communal veneration was but the echo, by that effort to promote the general well-being which envokes at every opportunity an unmistakable expression of widespread love. It was only an accidental feature in the career of Baron Lionel de Rothschild that his position and his wealth were intimately associated with his virtues and the victories he won in the cause of Israel. Had not the man been what he was—upright, kindly in disposition and instinct with true Jewish feeling, his station, his power and his great affluence would have been of no advantage to his brethren, his passing hence would have left no gap in their ranks, no void in their hearts. That, on the contrary, he upheld that reputation for commercial integrity which had ever been borne by his house, that the response he made to every charitable appeal from whatever quarter it might come was of the most generous kind, and that, though he moved in the highest social circles, and had constant intercourse with the most eminent personages of his time, he did not forget that he was a Jew—this alone it was that explained the communal sorrow which had been awakened by his death. And yet that event did not only produce a sense of loss; it was as instructive as any text, for it reminded them of their duty. His private character alone suggested many a useful lesson. It was, perhaps, the highest tribute that could be paid to his memory to say that his private virtues were of the most homely kind—those which have no necessary connection with wealth, and which wealth would rather tend to weaken than develop. They who lived in so utterly different a sphere could scarcely realize how powerfully a position such as his was militates against the preservation of those simple excellencies of character which are usually identified with those who occupy a far less exalted station. His character, too, was a faithful embodiment of the family motto "Concordia integritas, industria." The fraternal sympathy and co-operation, which was not only one of the traditions of his house but one of the secrets of its prosperity, was not suffered to decay during his lifetime. He had left them, then, the priceless value of union, which they might with advantage carry out in the house of business, in the home and the Synagogue. For the integrity celebrated in the second word of the family motto he was especially noted. It might not be said that his great wealth placed him beyond the reach of temptation in this respect. There was no station which was exempt from it. It was the same in degree in all cases; it was only the objects which differed. With one man it was a pound, with another thousands. Indeed, there were those occupying a similar position in the commercial world to that of this great financier upon whom the same eulogy for strict probity could not truthfully be passed as had been written of him during the previous few days. To go down to the grave and have given the world no cause to breathe the slightest word against their honesty was a lot for which they all might long, to secure which they all might toil. But the integrity of such a man did more than honour its possessor; it helped to exalt his race in the good opinion of the world. Such lives as his supplied a powerful, alas, a much-needed antidote to the baneful effect produced by the conduct of Jews of quite a different stamp—men who did evil in public, heedless of the unmerited odium to which they thus exposed the great body of their coreligionists. The preacher asked his hearers to think gratefully that day of what Lionel de Rothschild had done for the community in this respect; the value of such services could not be exaggerated. But he begged them to imitate that example. If there were needed any additional deterrent to restrain them from wrong-doing, or any additional incentive to rectitude of conduct in their dealings with their neighbours, let them find the one in the shame, the other in the honour, which their actions, according as they were ignoble or worthy, would reflect upon their people. Nor, continued the preacher, did the subject of his address lack the virtue of industry. Even when some of his bodily powers had already fallen a prey to the death which had now claimed him entirely as its own, he continued the active performance of his commercial duties with his old, unfailing regularity. When the wise man spoke of him who was "diligent in his business" as being worthy to "stand before the king," he struck the keynote of the only religion which could claim to be called the religion of life. It was not by thinking toil beneath them or incompatible with religion that their true nobility was to be attained. The life they were studying taught them that, however high the pinnacle of worldly advancement to which they might climb, they could never be free from the duty of labour. It taught them, too, that just as steady industry, and not so-called good luck, conserved the colossal future which he of whom the preacher was speaking possessed, so it was to work and not the mere smiles of fortune that men must trust if they would succeed in life. There was no royal road to honest worldly success. The broad highway of Work lay open before them all: and it was those that united industry of action with industry of thought, who would first and most surely reach the goal. In conclusion, the preacher referred to the services rendered by the late Baron to the cause of Jewish Emancipation, which, he said, constituted the brightest chapter in his public career. They could only hope, he added, that those who had succeeded him would continue to display that love for their race and that desire to maintain the traditions of their house with which was so intimately bound up the good name of Israel, which animated him who had gone from them for ever. A prayer for the departed spirit and for the mourners followed.

At the Synagogue of the Liverpool New Hebrew Congregation, Hope Place, the Rev. Dr. Stern recited the usual Memorial Prayer.

THE BETH HAMEDRASH.

At the Class held at the Beth Hamedrash on Sunday last, which was largely attended, the Rev. B. Spiers, Dayan, took the opportunity of referring to the great loss the community had sustained by the death of the late Baron Lionel de Rothschild. The Rev. Dayan said: I cannot bring the Class to a close without uttering a few heartfelt words in sacred memory of one whose loss we all so deeply feel and lament, I allude to the late much esteemed Baron Lionel de Rothschild. I need hardly dwell on the merits of that great prince in Israel, whose name is a household word throughout the civilized world. What he has done for humanity at large, and for our nation in particular, is a fact so well-known that it is unnecessary for me to say a single word about it. May we not apply to the late Baron the words of Scripture: "He was next unto the kings, great among the Jews, and accepted of the multitude of his people and speaking peace to all his seed." Although high and eminent, next to kings and princes, he yet never forgot his religion and his brethren-in-faith. His large heart was always ready to sympathize with the oppressed and distressed. We have to lament in him the loss of a man who was a most generous benefactor. How many sorrows did he assuage, and how much want and poverty did he alleviate. Our sages say: "With whom soever the spirit of mankind is gratified, the spirit of God is also gratified;" and was not the spirit of mankind gratified with the late Baron? All the papers of all different political opinions, of all creeds and denominations, all alike, speak in the highest terms of gratification of the noble, kind-hearted and talented Baron, and we may thus be sure that the spirit of God is also gratified. O, may He in whose Hands is the soul of every living creature receive the soul of our lamented brother with mercy and compassion, and conduct it to the place which is reserved for the righteous. May He grant consolation and comfort to the family of the Rothschilds, and may that great and noble house continue to prosper and remain attached to Israel and Judasm, until the Redeemer shall appear unto Jerusalem. Amen!

We understand that a meeting of the Committee of the Jews' Free School (of which Sir Nathaniel de Rothschild is the President) will be held to-day, to consider the propriety of passing a vote of condolence and of postponing the usual distribution of scholarship awards and prizes. The Leeds Board of Guardians and several other communal bodies have likewise passed votes of condolence. We report several other meetings at which votes of condolence were passed.

During the week the usual services were held every evening at the house of mourning. The Rev. A. L. Green, the Rev. Dr. H. Adler, the Rev. B. H. Ascher, the Rev. M. Keizer and the Rev. S. Singer officiated in turn. The services were attended by many members of the community. It is understood that liberal donations "in memoriam" will be given to charitable and educational institutions. The sum of £10,000 has been mentioned as the amount that will be distributed to the poor.

Major Szulczewski, Secretary of the Literary Association of the Friends of Poland, has addressed the following letter to the Baroness de Rothschild:

Literary Association of the Friends of Poland.
Sussex Chambers, 10, Duke Street, St. James's, S.W.; London, 7th June, 1879.

Madam,—Now that the grave has closed over the mortal remains of the much-esteemed and universally regretted Baron Lionel de Rothschild, I trust you will not think I am, unwarrantably trespassing on your affliction, if, actuated by feelings of gratitude for your generous support of this Association, I venture to assure you of the sympathy of its members with the great loss which you have sustained by the death of your excellent husband. The life of every good man is, necessarily, of immense value to the community and the country which gave him birth; but his had the rare privilege of being no less precious to other lands and other creeds than his own.

The deceased Baron Lionel de Rothschild, whose whole life was characterised by an enlightened and indiscriminate charity, was, always, associated with the benevolent undertakings organised by the lamented Lord Dudley Coutts Stuart in aid of the funds of this Institution, and for the relief of the sufferings of the Polish exiles, who sought a refuge, from tyranny, on these hospitable shores, by lending to them the patronage of his honoured name, and affording them his liberal pecuniary assistance. The loss of such a man is not only yours alone, it is also shared by the public of which he was so bright an ornament, and this Association and the Polish exiles are anxious to record their appreciation of it, by mingling their sorrow with yours and that of the British nation at large.

Permit me, therefore, Madam, to offer you on the part of this Society and my countrymen the expression of our sincere condolence with your sad bereavement, and our warmest wishes for your health and a long continuance of your own benevolent and exemplary life.

I have the honour to be, Madam, your Ladyship's very obedient servant,
(Signed) C. Szulczewski, Secretary.

To Baroness Lionel de Rothschild.

Messrs. Barraud and Jerrard, of Gloucester Place, Portman Square, have published an excellent portrait of the late Baron Lionel de Rothschild.

Revision of the Ritual.—We understand that the Chief Rabbi has sanctioned certain alterations in the services at the Bayswater Synagogue. The Sabbath morning service will not be divided as hitherto, but the time will be so arranged that נשמת will be commenced at 10 o'clock; the אב הרחמים usually recited before אשרי will not be said. The *piyutim* between the verses of the קדושה in the repetition of the *Ameedah* in the services of New Year and the Day of Atonement will be omitted. It is also expected that the *piyutim* hitherto said on certain Sabbaths during the year will likewise be omitted.

Holloway's Pills.—The Grand Secret.—With the variable temperature of this country, ill-health will creep in unless the blood from time to time be purified and noxious matters be expelled from the body. In this the public may be its own physician. Holloway's Pills may be purchased at a trifling cost; instructions for taking them will be furnished with the Pills, and a little attention, with few instructions, will enable persons to keep themselves in health under very trying circumstances. These Pills act as alteratives, tonics, and aperients. Holloway's medicine should be ready for instant administration when the slightest symptom gives warning of approaching indisposition.—[Advt.]

"Montefiore" Literary and Art Society.—An Entertainment was given at the "Montefiore" Literary and Art Society on Sunday evening last, under the direction of Mr. Henry Lawrence. The Entertainment consisted of songs and pianoforte solos by the Misses Samuel, recitations by Mr. W. E. George, and a selection (introducing the balcony scene) from "Romeo and Juliet," in which the respective characters were pourtrayed by Mr. E. Klaber and Miss Carrie Lawrence, the latter of whom displayed the eminent histrionic abilities with which she is so richly endowed.

Mr. I. M. Marks has been admitted a partner of the firm of M. A. Goldschmidt and Co., Stockbrokers, of 14, Angel Court.

Messrs. C. Kegan Paul and Co., are preparing a series of books which will treat of the Principles, Methods and History of Education. The series will be edited by the Rev. Philip Magnus, B.A., B.Sc.

M. Gustav Oppert, Professor of Sanskrit at the Presidency College, and brother of the celebrated Dr. Jules Oppert of Paris, has forwarded to England a book "On the Classification of Languages, a Contribution to Comparative Philology."

On Thursday evening, June 5th, Dr. Kinns, F.R.A.S., Principal of the College, Highbury New Park, delivered a lecture on "Geology and Scripture," embodying the substance of a course of seven lectures, previously given at various dates. Bishop Claughton was in the Chair. The tendency of the lecture was to confirm the Biblical account.

At the annual distribution of the Beaufoy and Mortimer prizes at the City of London School on Tuesday last, the following received prizes: I. Gollancz, M. Chester, N. Bloomfield, S. Moses and R. G. Davis. The prizes were awarded for the encouragement of the study of the works of Shakespeare and for proficiency in the English language.

Mr. Simeon Myers, a rising Jewish artist, recently painted an elaborate allegorical picture, intended for presentation to the Emperor of Germany, and entitled, "Young Germany on the Watch on the Vosges." The picture was inspected by the German Crown Prince during his late visit to this country, who expressed his pleasure with the excellent treatment which the subject received at the hands of the young artist.

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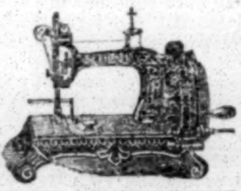

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NORWICH SYNAGOGUE.

URGENT APPEAL.

CONSEQUENT upon the quick decline in the number of Members of the Norwich Congregation, it is feared by the remaining five or six that the Synagogue must be shortly given up, for its mortgage will be called in unless assistance comes from without. The amount required is £500, and the Members left have subscribed as below.

Our graveyards hold the sacred remains of many whose families are now spread far and wide, and there are other reasons why the few should be assisted to keep their old landmarks in Norwich, whose Jewish historical associations are exceedingly interesting.

There is now no other Synagogue in the Eastern Counties—those at Cambridge, Lynn Yarmouth, and Ipswich having long since been swept away—and it would be lamentable if this were allowed to share the fate of the others.

Soliciting your early help in order to prevent such a consummation,

We remain, Yours obediently,
I. BLOCH, President (All Saints' Green).
B. SAMUEL, Treasurer (Timberhill).
Norwich, June, 1879.

SUBSCRIPTIONS.

I. Bloch, President	£10 10 0
B. Samuel, Treasurer	10 10 0
P. Haldinstein	10 10 0
A. Haldinstein	10 10 0
P. Soman	10 10 0

THE GLASGOW HEBREW SICK AND CONFINED MOURNERS' SOCIETY (registered under the Friendly Societies' Act, 1875, Scotland). Members may be enrolled and all information obtained on application to the Hon. Sec., Mr. Simon Cott, 54, Clyde Place, Glasgow.

MARK VOX, President.

ABRAHAM SOLOMON PALMER, deceased.—Pursuant to the Statute 22 and 23 Victoria, Cap. 35, intituled "An Act to further amend the law of property and to relieve Trustees," Notice is Hereby Given that all Creditors and other persons having any DEBTS, CLAIMS or DEMANDS against the Estate of ABRAHAM SOLOMON PALMER, late of 43, Southernhay, in the City of Exeter, General Dealer, deceased (who died on the 15th day of March, 1879, at 43, Southernhay, aforesaid, and whose Will with three Codicils thereto was, on the 17th day of May, 1879, proved by Samuel Platnauer, Henry Solomon and Hermann Adler, the Executors therein named, in the District Registry at Exeter of Her Majesty's High Court of Justice (Probate Division), are hereby required to send in particulars of their Claims to me, the undersigned, Solicitor for the said Executors, on or before the 15th day of July, 1879; and Notice is Hereby Given that at the expiration of that time the said Executors will proceed to distribute the Assets of the said Testator among the parties entitled thereto, having regard only to the Debts, Claims and Demands of which they shall then have had notice; and that they will not be liable for the Assets or any part thereof so distributed to any person or persons whose Debt, Claim or Demand they shall not then have had notice.

Dated the 30th day of May, 1879,
GERARD MOSELY, 5, Clare-street, Bristol, Solicitor for the said Executors.

SCHOOL BOARD FOR LONDON.

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WANTED, a MALE PUPIL TEACHER.—Apply to ABRAHAM LEVY, Head-Master.

THE RISE IN SILK.

MESSRS. LEWIS AND ALLENBY beg to call attention to some recent purchases in Lyons, at very low prices, of NEW GOODS, made for the present season's trade, but remaining unsold on account of the stagnation of trade generally. The raw material having advanced 40 per cent during the last month, all goods made for the autumn trade will show more or less the advanced prices. Lewis and Allenby can therefore confidently recommend the goods now offered as being well worthy of the attention of their customers and the public.

BLACK, STRIPED, and FIGURED SATINS, 7s. 9d. per yard; price during the present season, 11s. 9d.

BLACK DUCHESS SATINS, 24 inches wide, in rich qualities from 9s. 9d. per yard.

COLOURED BROCHE SATINS, all in new shades and mixtures, 7s. 9d. per yard.

POMPADOUR SATINS, of the richest quality, 12s. 9d. per yard; price during the present season, 18s. 9d.

COLOURED LYONS VELVET, of rich quality, in grenat, ruby, saphir, gendarme, and other shades, at 15s. 9d per yard; usual price, 21s.

BLACK LYONS VELVETS, extra width (24 inches). at 16s. 9d.; usual price, 22s. 6d. Ditto, ordinary width, from 12s. 9d. per yard.

A large lot of PRINTED and STRIPED FOULARDS, specially adapted for hot weather dresses, at 2s. 11d. per yard; price during present season, 4s. 6d.

A parcel of PURE PLACK GROS-GRAINS, warranted to wear (type made by Messrs. Algoud, of Lyons, for the Paris Exhibition), will be offered at a discount of 33 per cent.

REGENT STREET AND CONDUIT STREET, LONDON, W.

NOTICE OF REMOVAL.
13, Marchmont Street, Russell Square, W.C.

MISS REBEÇCA ISAACS, late of 138, Leman Street, Goodman's Fields, begs to inform her numerous friends and patrons that she has taken the above premises, where she solicits a continuance of the kind support extended to her for so many years. Miss Isaacs calls particular attention to her largely extended Circulating Library and her varied stock of Stationery, Stove decorations and general Fancy Goods. All orders for Newspapers, Periodicals and Magazines will receive prompt attention.

DR. W. HEINEMANN, 10, Euston-square (a few minutes' walk from University College, Gower street), is prepared to receive a limited number of young gentlemen as BOARDERS, attending the University College School. Besides careful supervision in preparing their school work, the pupils will, if required, receive instruction in Hebrew without extra charge. Private families attended for instruction in Hebrew and German

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L. LEON, Ladies' HAIRDRESSER, having just returned from Paris with the latest novelties, begs respectfully to inform his patrons that his temporary address is No. 25, NORTHUMBERLAND PLACE, Bayswater, where all letters and communications will receive his most prompt attention.

THE widow Mrs. H. ROSENBERG begs to inform the public in general that she can supply them with the FINEST POULTRY at very moderate prices, and thanks her numerous customers for their past patronage, and hopes by strict attention to merit a continuance of the same. Weddings Dinner Parties and country orders supplied on the shortest notice.—51, Shirland-road Maida Hill. W

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WANTED, furnished SITTING and BED ROOM, on the ground or first floor, for a lady and gentleman, in the W. district. Not beyond Oxford street. Address P. D., 433, Edgware-road.

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TO Parties desirous of avoiding the trouble of Housekeeping.—A Lady would RECEIVE in her superior house at the West two or three members of one family, with a view to sociability and quiet comfort with economy. Address, with name, G.W.C., Jewish Chronicle office.

TWO Young Ladies, with highest references, solicit ENGAGEMENTS as DAILY GOVERNESSES. Address C. J. B., Jewish Chronicle office.

A Young Girl, 20 years old, seeks SITUATION as NURSEMAID in a Jewish family.—M. A., Jewish Chronicle office.

WANTED, a SITUATION in a genteel business, by two young ladies. Well educated, quick at figures, and good writers. Highest references. Address Business, Jewish Chronicle office.

WANTED, by a business young man, a SITUATION as Salesman, in a china, glass, hardware or fancy goods house. Would manage a branch shop. Good reference.—Apply to S. Barnard, 152, Snargate street, Dover.

TO Parents and Guardians.—M. Nathan, China and Glass, Furnishing Ironmongery and Furnishing Warehouse, Banbury, requires a respectable and well educated YOUTH as APPRENTICE. Premium required.

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Principal—Miss PYKE.

MISS PYKE receives sixteen young ladies to educate, to whom she offers superior advantages. She takes personally an active part in their tuition, and is assisted by resident foreign governesses and visiting masters. The number being strictly limited, individual attention is given to each pupil.

The domestic arrangements are under the superintendence of an experienced lady who strives equally with the Principal to ensure the comfort and happiness of the pupils.

For prospectuses and every information apply at the above address.

HERESON HOUSE ACADEMY, RAMSGATE.

PRINCIPAL—J. TRITSCH.

THE course of Instruction comprises every branch that is requisite for fitting the pupils for Collegiate, Professional, or Commercial pursuits, and includes Hebrew, Latin, Greek, English, Mathematics, and Merchants' Accounts.

Great importance is attached to modern education and thus prominence is given to French, German, Music Drawing, Land Surveying, and Natural Science.

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BOARDING and DAY SCHOOL FOR YOUNG GENTLEMEN.

12, CAMBRIDGE TERRACE, ARUNDEL SQUARE, BARNSBURY, N.
Principal—Mr. A. GOLDSMITH.
Resident Master—Mr. W. P. HYLAND, B.A., T.C.D.

N.B.—The Young Ladies' Department (Day Pupils and Boarders) is conducted by a Certified Governess and competent assistants.

EVENING CLASSES as usual.

Private Lessons at pupils' own residences.

VACANCIES for two Boarders.

BRUSSELS.

SUPERIOR BOARDING SCHOOL FOR YOUNG LADIES.

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Conducted by the Misses KAHN and GALLET, assisted by Prof. L. KAHN.

THE Pupils receive in this establishment a most careful course of education, they acquire therein the style and ladylike manners of good society, while at the same time learn to practise the invaluable virtues of a conscientious Jewish housewife. Great facility for acquiring languages, and special attention paid to Music. Comfort of a refined home. Number of pupils limited. The best references

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MAYENCE ON-RHINE (GERMANY). BOARDING SCHOOL FOR JEWISH YOUNG LADIES.

Principal—Madame SCHAUER.

THIS Establishment offers the highest advantages for young ladies to acquire a superior education. Special facilities for learning perfectly the German and French languages. Prospectuses on application. References kindly permitted to parents in England.

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Calisthenics and Dancing Classes for juveniles on Saturday evenings; also for ladies and gentlemen on Tuesday evenings fashionable and pleasant dancing.

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HIGH-CLASS Establishment for Young Ladies, conducted by Mrs. NEUMEGEN.

Certificated English, French, and German Resident Governesses and visiting Professors.

Piano and Harmony, Singing, Drawing and Painting, Hebrew, Dancing and Calisthenics by efficient Masters,

Pupils prepared for the University Examinations.

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Established 1815.
UPPER EDMONTON (near Silver-st. Station).
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H. N. SOLOMON and SON,
with an efficient staff of Professors.

Pupils prepared for the various Examinations.

Foreign Young Gentlemen received as parlour Boarders.

DAY AND BOARDING SCHOOL FOR YOUNG GENTLEMEN.

18, CLEPHANE-ROAD, CANONBURY, N.
Principal.—Mr. J. VAN TYN.

THE DAY and BOARDING SCHOOL for YOUNG LADIES is continued at 59, Marquess-road, under the supervision of Mrs. J. Van Tyn, assisted by competent teachers.

Pupils in both schools prepared for the University and other public examinations.

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GERMAN COLLEGE FOR YOUNG LADIES.

TRIER (TREVES) ON MOSELLE.
Principal—Fraülein FRAENKEL.

MOST healthy and charming situation. French, German and English resident teachers and visiting professors. Home comforts; terms moderate. Prospectuses on application. References kindly permitted to parents in England and abroad

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EDUCATION IN PARIS.

2, RUE DU CHATEAU, AVENUE DE NEUILLY (Opposite Bois de Boulogne).

MADAME LEWY-DREYFUS, who is assisted by an efficient staff of certificated Teachers, and Mr. LEWY, late Head-Master of the Sheffield Jewish Schools, and French Lecturer at the Government College, Chester, continues to RECEIVE a limited number of PUPILS. First-class Education combined with a comfortable home.

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GERMAN COLLEGE FOR YOUNG LADIES.

Conducted by MRS. LEVERSON.

THE course of study is directed by the first masters of Hanover and certificated German and French Governesses.

A large proportion of German pupils.

The classes are attended by day pupils

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N.B.—Mrs. Leverson will (D.V.) be in London the first week in September. The number of vacancies will be few, therefore early application is desirable.

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Assisted by a staff of qualified Masters.

THE situation of the above establishment is acknowledged as the most salubrious in the country, standing in its own grounds of three acres, overlooking Windmill Hill, Swanscombe Woods, and miles of the finest scenery in Kent.

The course of Education is one which has been attended with most successful results in preparing pupils for their Confirmation and the Local Examination.

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Terms moderate and inclusive. Holidays once a year.

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SUPERIOR EDUCATIONAL ESTABLISHMENT for YOUNG LADIES, conducted by Miss BLOEMENDAL, assisted by superior Governesses and highly qualified Professors. Great facility for acquiring languages, and special attention paid to Music. Terms moderate. Highest references.

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SOUND Secular Education (including French, German, and Bookkeeping) for boys intended for commercial pursuits.

A more advanced course for pupils about to enter upon a professional career.

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A large staff of resident and visiting tutors.

Special facilities for pupils preparing for the Oxford and Cambridge Local Examinations.

School premises situated in the healthiest part of Brighton. Improved appliances for domestic, sanitary and scholastic purposes.

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Jewish Visitors can be accommodated with superior BOARD and APARTMENTS. This spacious residence is magnificiently situated, and is three minutes' from the station, and five minutes' from the sea. It is detached, and is surrounded by a large, prettily-arranged garden, with croquet lawn, &c. All the bedrooms command a sea and country view. Every accommodation for Families. Private Sitting-Rooms.

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⁂ Three minutes' walk from St. Leonard's (Warrior Square) Station.

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WESTERN TERRACE, WESTERN ROAD
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Table d'Hôte every day at 6 o'clock.

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The suites of rooms comprising Drawing, Dining, Coffee, Bed, Retiring, Bath-rooms, &c., have been refurnished, and supplied with every requisite for the comfort and convenience of visitors.

Suites of rooms to let for Weddings, Confirmations, &c.

Dutch, French, and German spoken.

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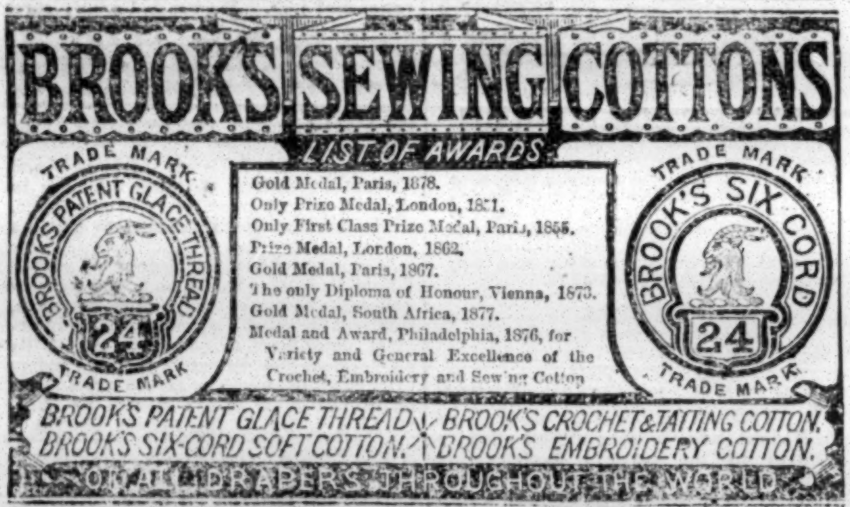

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London: Printed and Published by Asher I. Myers, at the Office, 43, Finsbury Square. Friday June 13, 1879.